

FOREWORD: BIBLE REFLECTIONS: CHRISTIAN: MJM

Bible Reflections is a result of following God's Christ for some forty-five years, from my seventeenth to my sixty-first year, desiring to record those things I have been given and learnt of God's Word the Holy Bible. It was the instrument in my conversion and my growth in God's grace by a measure of His Holy Spirit. As with other seekers of God and His kingdom, of Christ and His body, I have treasured the Scriptures as a scribe amidst a life of family and work. Biblical things and the Scriptures themselves have occupied my heart and eyes and ears for countless hours through these many years. It was not given to me to be a scholar though I have become scholarly in my own small way. The Lord would have me follow Him and live by God's Word in an evil and dark and confused world. I followed often without knowing the end He designed, not seeing the path clearly, at times falling into pits, and sometimes, at every turn, finding failure, disappointment, with rejection, along the path. My share in the established public ministry was briefly in the Missionary Baptist church or denomination; my zeal was to know Christ as my All, and to follow His word and will and His Spirit to whatever end God determined. The Bible was always the Holy Book of God, giving life and wisdom, grace and instruction, faith and salvation, leading to God's love and truth. I did not shun learning from God, by Christ's Spirit, I did not reject the good things given by men as helpful and useful, but instead was diligent to acquire and acquaint myself at whatever cost. The countless books passing in and out of my hands, from print to digital, have taken me in many directions along my journey. I found and collected many books; some had attained classic status, standard works, and unique merits, authoritative in certain fields to the Church of God in the Christian world. These works satisfies the desire for truth and understanding, light and wisdom, in such a way that I needed not attempt to add to the rich treasury, believing the old is better when the new is not original. In what God has given to me, in whatever measure, I am thankful and obliged to render to Him by sharing them to others in the form of these final reflections in my older years, being still fond of the Scriptures of truth. This is my hope and prayer to Him Who hears and answers.

Bible: God's Book

The Holy Bible is named from the Latin singular biblia, from the Greek plural biblion and singular biblos. The Greeks and other ancient peoples used the inner bark of the papyrus as paper for writing, whence is derived our English word, which in turn was called a book written, thus the writings or scriptures were bound together to form a book, or rolled together to form a scroll or roll. The church has passed on and transmitted to us this Library of Divine or Holy Writings, uniquely inspired, as one complete whole Book. I read the Bible in my mother or native tongue, English, from its standard old version of 1611, the Authorized King James Version titled "The HOLY BIBLE, Conteyning the Old Testament, AND THE NEW: Newly Translated out of the Originall tongues & with the former Translations diligently compared and revised; by his Maiesties speciall Commandiment." "Appointed to be read in Churches." "Imprinted at London by Robert Barker, Printer to the Kings, most Excellent Maiestie. ANNO DOM, 1611." The form of this edition has changed in many small details: the fonts, the spellings, the Introductions, the helps, the Apocryphal Books, the marginal notes, the Chapter summary, and

other such things, including certain words which have changed meaning or disuse. There are many things still instructive in this and other old versions, in particular the language in words and sentences that have changed meaning, and the grammar of English. The Old Version compared to the New Versions shows other distinctions and peculiarities of varied importance. The older versions, before 1611, such as the Geneva Bible, 1602-1607, with annotations and comments, especially against the Papal system, is also instructive of different influences and motives of Bible Versions. There are Bibles for Jews and Christians, for Muslims and Mormons, called by various names. The Bible is today in several hundred tongues or languages, in part or whole. Some translations are very bad and inaccurate, others are very good and exact, the translators themselves will alone attest to their work. The scholarly versions, such as the Revised Version, or the American Standard Version of 1910, offer very reliable renderings of many passages. The old standard amidst all the new is still safe and healthy but requires more diligence in reflections to gain understanding and not toward misinterpretation. Thus the Authorized King James Version, AKJV or KJV, has a Dedicatory addressed to Prince and King James by the Translators. They next give a very long and detail description to the reader of their work, how it came about and what methods followed. These things teach us not to be presumptive in handling the Holy Bible. The Chronology was later added from Archbishop Ussher, starting at 4004 B.C. The Church Year Calendar and Lectionary is that of the Church of England. In other Bible editions we have the Jewish Targums or Paraphrases filled with interpretative glosses and renderings, in like manner follow the modern paraphrased versions, and with them the popular Amplified Bible. Study Bibles or Reference Bibles and such like use the various translations and annotate and edit them such as Schofield's, Bullinger's, Rotherham's, and Dake's. All these are in their own way useful and helpful, but at times harmful and distracting from the actual reading of the Scriptures and dependence on the Holy Spirit for understanding. Tools like concordances, dictionaries, encyclopedias, and other reference works also have their place in a managed and circumspect usage. For me, it became trial by error in that which touched conscience in this or that instance. We often learn by testing the good and truth of books and helps.

The texts of the Originals in Hebrew are the Massoretic or Traditional in one edition or another in manuscript or print; the Greek was the Textus Receptus or Received Text, followed by all the Reformers with minor differences. The modern texts are edited from many manuscripts and versions in varied degrees, seeking to restore the Originals that existed before the traditional texts. The textual critics and biblical criticism on the whole have collated and analyzed thousands of manuscripts and versions to arrive at a slow but steady consensus either towards or backwards to the Traditional or away from it. I cannot find that anyone can resolve the difficulty and bring peace between two extremes. An example of the textual problem in the New Testament criticism, fought since the days of Tischendorf and those to follow as Westcott and Hort, Tregellus, Nestle, and Aland, Metzger, and others on the left, editors advocating a New Critical Text as a majority consensus against those on the right as Burgon and Scrivener and most of the past. One to try to solve this was Knoch with his Concordant Greek New Testament in which he took the three great Uncial Manuscripts or Codices of the 3rd and 4th centuries combined all their readings of text and copyist edits. He created the uncial fonts as exact copies of the three great manuscripts, he placed 20 letters to a line without breaks or indentations; and under the Greek Text he gave a lexical literal translation of each word for

which he assigned one rendering or meaning for each Greek word exclusively and consistently, even when it made no sense. I use several versions and hold to a more literal and consistent translation as seen in the ASV and its like. It's always instructive and curious to examine carefully the different alterations and renderings in the various texts and versions. My own use of Hebrew, Greek, Latin, Spanish, and a few other languages is primarily lexical, having no claim to sufficiency or proficiency to pass judgment on those far more competent in the grammar and idiom of the texts and foreign versions. I enjoy listening to the Bible in many languages many times and find myself at peace with their commonness rather than their differences. In another time and life I would have chosen to be a scholar but I see that others are better equipped and in that I rejoice in the fruit of their labors. I tried to show my gratitude for those works in collecting and editing the digital copies and storing them on the Internet, especially Internet Archives, to form a Digital Library of Public Domain books and works, and thus far completed several thousand volumes.

When we come to the Bible as an English Book, Holy and Divine, Eternal and Inspired, we must still read it in human terms and sense. We learn from our English language, and this applies to any tongue more or less, that our written language is derived from both our English tongue and from other tongues. Our words and the Alphabet come from many generations by many means, some known and many things not known. The Alphabet is named from two letters Alpha and Beth derived from Latin from Greek from Hebrew-Phoenician letters Aleph-Beth. Aleph, the first Hebrew letter, as seen in Psalms 119, means ox-head; Beth, the second letter, means house; these letters as well as the rest of the Alphabet, were written originally or primitively as symbols or pictures as signs or representations of words or syllables of words. The written word represented and reflected the spoken word as the spoken word represented the mental word or thoughts. Thus in our letters and words and sentences are generations of lessons inherent and innate, that is, native and constituted, to communicate history and knowledge. So like many things in nature and the world we have hidden history with many mysteries in the very letters and style of scripture. As a young Christian teenager I began to study and research the meaning the Bible words, their etymology or origins, and history, being rewarded with understanding and guarded against many false or immature notions, as well as influences by outright errors and heresies. The definitions and usage of the words used in the Bible taught me to weigh and to consider carefully the verses and meaning in the interpreting and teaching of the Bible. The letters and words of the Bible in Hebrew, Greek, Latin, Spanish, and others are just as informative and enlightening, rewarding all labors and diligence unto wisdom and truth. Thus not only is every Jot and Tittle, Yod and Stroke, eternal, but every letter and word revealing.

The Book of God contains 66 Books; 2 Testaments or Covenants; hundreds of chapters and thousands of verses. The Hebrew Old Testament contains 39 Books or regrouped by the Jews into 24 Books. The Greek New Testament contains 27 Books. Among Jews and Christians there are several ways of dividing or outlining the Testaments. The Old Covenant consists of 3 Divisions: Law, Prophets, and Writings, which in Hebrew is called the TaNaK (Tanach, Tanakh), from Torah and Nevehim and Ketuvim; the Five Books of Moses, the 8 Prophetic Books (12 Minor Prophets grouped as One Book), and 11 Poetic Writings or Books, commenced with the Psalms and concluding with Daniel and Ezra-Nehemiah and the Chronicles. Christians usually divide the Old Testament as the Pentateuch or Mosaic Books that is, the Law; then the

Historical Books; followed by Poetic Books; then the Major and Minor Prophets. Some of these Books are very long others are very short; all of them small compared to modern books. The New Covenant contain the divisions of the Gospels and the Acts of the Apostles; next the Epistles of Paul and the Hebrews; afterwards the General Letters of James, Peter, John, and Jude; concluding with the Apocalypse or Book of the Revelation. All these divisions are further sub-divided in various ways that originated with the public reading of Scripture, and it's preaching and teaching. There are many outlines of the Bible, some are developed or created from the structure of the individual books or writings; some based on the understanding of their collective place in the Divine Library. The names of the books are in like manner of various reasons, either of content or the initial words, or authorship. Chapters and verses are of modern invention and of universal acceptance and usage. Their authorship are not always clear, their chronology is at times unknown, their structure and style difficult, but none without significance or inspiration that is, marked by the Holy Spirit.

The Apocryphal Books are 14, 4 of which were additions to be inserted in the Canonical Books. They are apocryphal, which means they are hidden, secretive, and unknown or of uncertain origin or value. These books are Deuterocanonical and were rejected by the Jews as not Canonical, but some of them valued them as essential to the Canon. The Septuagint, LXX, translated them and placed them with the Canon; the early Christians and thence the Roman and Greek Churches canonized them, and continued to print them as Scripture. The Protestants at first treated them as secondary Scripture, as in the first 200 years of the printing of the AKJV. In time all Protestants, except some heretics, excluded them from the 66 Books of the Bible, and regard them as uninspired, and even fanciful and silly. They are rarely read or known by most Protestants, but always spoken of as historical documents of the church; the Jews have completely disowned them. We need say nothing of those Epigraphas and Pseudo-Epigraphas or Lost Books of the Bible, or the many Gnostic writings pretending or purporting to special knowledge and inspiration, along with the Jewish Kabala and the Zohar.

The overall view of the stream or flow of the Divine History as so recorded is presented by many good teachers of Scripture, and at times beautiful and spiritual portrayal the Divine Work. It is given that if the Bible is Divinely Inspired then its pages are marked in ways that befits the God of the Universe, whether we attain to its secrets and designs. Its perfections and beauty is intrinsic and constitutional by nature or by Spirit. The unfolding of biblical patterns, landscape, structure, types, symbols and signs, and many such things cannot exhaust Inspiration and Infinite Wisdom. One such pattern of Scripture is seen in Genesis, the first things are origins of what follows and grows to completion and perfection; or like seeds which grow and develop into plants and trees according to a set kind and order; or a small thing or birth becoming large and great. Those who grasp the entire scope and compass of the Bible, or a greater understanding of its overall doctrine and picture, have taught some very interesting and unique lessons, such as covenants and dispensations.

The Bible as the Divine Hands and Ten Fingers:

What I have seen and come to understand is seen in God being concerned with the Book and the Land and the People from beginning to end. Messiah-Christ is the Center of all Scripture and He is the Word Eternal and Incarnate. The 66 Books are condensed into 10 crucial and key Books, 5 in the Old Testament and 5 in the New. These Books are: Genesis,

Deuteronomy, Psalms, Isaiah, and Daniel; John, Romans, Ephesians, Hebrews, and Revelation. These Ten Books are Two Hands of the Divine Panorama, they are truly the Left Hand and the Right Hand facing palms up, but they are also the Right and the Left with palms turned down. In the one position or aspect it presents the Two Great Thumbs touching each other as if God was displaying His Hands downward. In the other aspect positionally He extends His Hands as if holding the whole world, the Two Great Thumbs being at the extremes, from beginning to the end. Thus Genesis compliments the Apocalypse, as Augustine and many others have seen. The progression is Divine Providence of His Open Hands, with Genesis followed by Deuteronomy, index finger, which means Second-Law, showing the higher and more spiritual nature of the Law, and completely uttered by Moses as God's Spokesman and Type of the Second Prophet and Lawgiver, and thus out shines the other three books of Moses. Psalms is the high point in the spirit of the Law, represented as the middle finger and the longest of the hand, and shows Christ as typified in hundreds of details in taking in Himself all human nature in sin and death and fulfilling all that God and man needs. For this reason the Poetic Writings are often called the Psalms as seen in the Gospel of Luke and elsewhere, since it begins and encompasses all the essential human experiences that the Lord in His incarnation must fill and perfect. The fourth finger, next to the pinky, of the left hand represents Isaiah as the noblest of the Prophets and the First Great or Major Prophet. It contains 66 chapters like the 66 books of the Bible; it is generally and unanimously divided into Two Great Sections of chapters 1-39 and 40-66; with clear distinctions that it is the Old Testament Gospel, and covers the entire scene of salvation. Isaiah is in Hebrew Isa-iah, Yesa-Yah or Jsha-Jah which corresponds to Joshua and Jesus in the reverse; Jehoshua or Jesus means Jehovah, the Lord, is salvation, and Isaiah or Y'shiah means Salvation is Jehovah, Yah, the Lord. It is the Gospel of the Messiah the Savior and Lord of all men and nations. The smallest left finger is Daniel which means Judgment of God, for God will judge the world in righteousness and subdue all nations and empires. Daniel closes the Old Testament as the last Prophet, and though only 12 chapters it surveys and seals the entire world from then till Messiah appears. These 5 Books encapsulates and encases the entire Divine Scheme of the Old Hebrew Dispensation leading to the New Greek Dispensation. The 5 Books of the New Testament are in this manner selected: The Four Gospels tell the same story, one in this manner another in that; but it is the Gospel according the Apostle John, in contrast to the three Synoptic Accounts, that rises to the highest portrayal of Jesus the Messiah and the Son of God and the incarnate eternal Word. It's not necessary to dwell further on the unique elevated and spiritual structure and content of the Fourth Gospel. It is the small finger, the pinky, of the right hand. The next finger, ring finger, next to the smallest, is Romans, the First of Paul's Epistles explaining Christianity as God's Gospel and Salvation in the Church as the Body of Christ, which was a hidden Mystery but now revealed. The middle long finger of the right hand is Paul's Letter to the Ephesians, in which the Great Mystery is clearly and fully revealed, placing us as Christ's Members in universal transcendent relationship to God the Father in the eternal purposes and counsels of His own will from eternity to eternity in Christ. Need I say more? The fourth finger, next to the thumb, is Hebrews, as with Romans completes the Epistles and shows the termination of the old covenant as aging and dying, and warning against the apostasy from the new in institutionalizing Christianity as a cheap substitution for Christ. The author is Pauline, very familiar with the Hebrew Mosaic system, and very strong on the new dispensation not limited to or by Judaism or any other system. We arrive at the Great

Right Thumb of the Book of Revelation, the Apocalypse, and the final Book of the Bible. It corresponds to Genesis and all the rest of Scripture find completion in the final revelation of God and Christ. It takes in all things of the Divine Revelation of the Word of God and place the proper fulfillment in the Mystery of God. It is universal and comprehensive, covers all creation, and finalizes Divine Judgment and Salvation. It is unfortunate that for two thousand years Christians have repeatedly tried to interpret it as if it was not a Revelation revealed, as if it was still sealed. We have tried and failed, I included, but we were never meant to interpret it but to read and obey, and to watch it in awe and wonder as God unfolds the consummation of all things. It is silly, I can now say plainly, to impose our prophetic notions on the Book of Signs and Symbols, on this Parable and Vision of God, on this Dream and Movie of the most mysterious disclosure of all God and His work. Dates and types awaiting fulfillment are arbitrary fictions and like all the others of the past two thousand years will quickly be proved erroneous, and I repeat, silly.

What we see in these Two Hands of God's Word is all God's History and Participation in His creation, never ever far away though He hides Himself, and ever near to faith, hope, and love. These two Hands brought together in such a way or form, or interlocking each other, that the two thumbs touch each other as also each of the other fingers touch other, so that the Old and New meet together, the one matching the other, thus becomes our prayers, the prayers of God's people as incense and fragrance, the smoke of the offerings, going up to God in the heavens by the Holy Spirit, intensified and extended to fulfill all in Christ. Thus we have two praying hands of God. We may now take leave and turn to the examination and reflections of the Bible from a Christian's view and consideration or meditation. My prayer is that God uses this testimony and reflection to please Himself and help others.

CHAPTER ONE: BIBLE REFLECTIONS: GENESIS: Moses I

The 50 chapters of the First Book of Moses, Moses I, contain two sections, from Creation to Shem and from Terah to Jacob or Israel. These two sections are given in Ten Generations or Histories, Toledoth, with an Introduction of the Creation Week and the Conclusion of Israel in Joseph's Egypt. The Hebrew names as well as words and names of other ancient peoples are all instructive and revealing in the context of the ancient biblical world. (I must add a disclaimer that this is not a commentary, although many comments are made on many verses. The academic and scholarly treatment of the first book does not reflect or suggest the manner in which the rest of the Bible will be treated or explained.)

Creation Week 1:1-2:3

"In the beginning God created the heavens and the earth." God is presented and introduced as Creator and Maker of all things. The creation is ordered in 7 days, with a preface to day one. It is Moses account, his First Book, but his name or spirit, that is his person, never occurs in the record. In later books and times he is plainly accredited as its author. But the true authorship is veiled and suppressed in such a way to detach it from all human dependence or documents, it being the Divine and Inspired account of God's history of creation and the world. In Moses' day the Egyptian Empire was spread far and wide; to the north in Canaan and the Phoenicians along with the earliest Greeks or Hellenists; to the south all Africa, to the east it reached Mesopotamia of the Babylonians and Assyrians, that is the land of Sumer and Accad, including the native Arabs or nomads of many tribes and clans without national kingdoms. The Mosaic Account traces the Generations up to the Patriarchs, speaking of many things difficult to properly understand now some 3500 years later. It is for this reason many import into the Text what they think based on certain affinities to various monuments and cuneiform tablets that have been unearthed. These documents reveal a host of ideas, philosophies, theologies, and stories of myths and legends that reflects on the Bible and Moses record in the Hebrews history. If Moses was merely editing ancient traditions and stories, even those of the Hebrews and the Patriarchs, we would not have a Holy Bible, nor could we believe it divinely inspired as a supernatural or super-spiritual revelation and absolute truth. A mere Mosaic rendition subverts both Judaism and Christianity along with Islam and the off-springs. It is not that God did not use the knowledge of the times in Israel's day, but He must reveal and teach what man could not fully and truly know. His intervention in human affairs was essential to manifest the knowledge of the truth as He alone could relate. This is what Moses recorded in the other books of his, that God spoke to him as a man speaks to another man, that he spent days and months with God in that Holy Mount. We are not told of specifics as to the Divine Oracle communicating to Moses, but are told enough that what was required would and did come about. More of these things later when we consider the three books of Moses that follow, and then the Fifth Book.

We come to the Bible with a very long history, with a great variety of ideas and beliefs, taught and learned in our own culture and family. Whatever nation or tribe to which we belong, at whatever time in the past several thousand years, the Bible presents a challenge and demand. God could not reveal the truth except to dispel darkness and confusion, but He does not need to do so in our way of understanding and view. Genesis views the Creation Week followed by Ten Generations as with two hands in two sections, and with purpose in their lists that requires consideration, meditation, and reflection to understand. The Creation is not listed as part of the Generations or History of the Heavens and the earth, but distinctly what births the generations. The Hebrew opens with 7 words: "Bereshith bara Elohim eth hashamayim w'eth haaretz." There are 6 greater words: reshith, bara, Elohim, shamayim, and eretz; and 6 lesser words: be-, eth, ha-, w'-, eth, ha-. If we compare our English version we find ten words, again five greater words and five lesser words. These very few words display the infinite wisdom and inscrutable ways of God's Spirit. This verse and verse two are prefaced to the 7 days of creation, and should not be merged with the Creation but rather to be considered as the Creation and its state; the creation is the universe of heaven and earth, and the

condition of the earth is depicted and of the Spirit's work. There are various views, interpretations, and renderings of this verse, which determines our understanding and vision of God's creation and ways. Some understand an absolute state, others see a relative (construct) sense which would render it and the next verse with a relative "when". "...when God created", "when the earth..." This dual view is very ancient among the Jews and still exists with Christians. I accept the common version and tradition in the absolute sense. The rendition or translation will be based on what is seen in the context of the creation week and the generations of the heavens and the earth. And we here must reconsider in reflections certain doctrines.

What is implied by this hermeneutical ambiguity, uncertain interpretations and alternative translations, is the existence of God outside of and before His creation. The universe in the natural world is granted very old in billions of years, with some degree of quantum random but definite unknowable details. Thinkers in philosophy and religion from olden ages to current times speak of the eternal world, a universe ever and always existent, since the substance and all its elements cannot become non-existent in that it is essential to existence itself. Time and Space with Matter and Energy and all its influences and attractions, such as gravity, are now greatly understood of nature and reality, with great thinkers as Newton and Einstein, along with thousands of others and millions of others demonstrating experimentally and productively these facts on a daily basis. For if the universe displays such immense time of existence, such infinite expansion, and astonishing details or composition, then its origin becomes a cosmological necessity, and thereby God must be included or excluded. Our scientific knowledge built on thousands of years and billions of thinkers and researchers of countless generations all teach us that there must be a Beginning, and that beginning is the origin and birth of creation. We see in nature what God has declared in the Bible, that all things in the world come from a great Some-Thing and Some-One. Genesis reveals a defined beginning and the Originator created or initiated it by His own Power and Will and Voice. If reality is such and validated as such in so many ways, then the Original must predate its development and evolution. We are taught that the initial cosmic explosion, the bang, was so infinitely great and powerful in its atomic and elemental state that the universe is still observing its speed and light. We may see an example in a vehicle moving on the freeway on a rainy day, the drops of rain, from a center of the front window, shows that the air in the velocity of the vehicle moving causes the drops of rain to expand away from the center, and as it spreads collides or merges with other drops and becoming larger and slower. This they say is what is observable by astronomy and physics. That this initial point of creation by some means and natural universal constant, by an internal fiat, explodes, whether as a first or repeated act, and thus releasing the infinite composition of nature beginning with the strongest and most enduring atomic elements as Hydrogen, Helium, Oxygen, and a host of others as they interact with each other. So be it, and granting the natural laws exist by whatever reason and cause for such to happen, the need for God is not thereby excluded, nor His ways voided by this scientific theoretical knowledge. Genesis declares that God created the heavens and the earth in the beginning, which is prior to creation and natural time and space, when God and His reality and state, that is His Spiritual World, consisting of Himself and His creatures and all things spiritual of inconceivable details, existed in spirit or Spirit.

The translators of various versions and scholars of Jews and Christians contend for one or the other of the two views with slight hermeneutical nuances. Gesenius's lexicon (BDB edition), Keil & Delitzsch commentary, Lange's, Kalisch, Driver, Skinner, and many others try to justify and persuade us as to their chosen rendition. Among the rabbinical Jews we have Rashi, Aben Ezra, Ramban (Nahmanides), and Hertz, Hirsch, Zlotowitz and many others. ((Zlotowitz's commentary "Bereishis, Genesis" collected a large treasury of these two primary views, showing the traditional view of the absolute and non-construct state was opposed by small numbers who followed Rashi who advocated the relative construct sense. "...Rashi rejects the idea that the Torah discusses the chronological sequence of creation, for if so, it would have begun "barishonah", since the word "Bereshith" is used only in the construct state." Again he shows Rashi teaching that it is not a construct form, hence no sequence of creation, which would make water preexistent (Rashi being cited both for and against the grammatical form). Ibn Ezra argues that it is a construct-form; Ramban says it's too mysterious and thus incomprehensible and should not be taught to everyone, although he says it is the construct-form, and has a kind of sequence, but of time. He created from absolute nothing, creation ex nihilo. Rav Nechemiah teaches that the creation, that is the entire universe was created in the first day; Rav Yehudah that it took six days. Nechemiah hence teaches that prime matter was first created, and then was used in the other days. Ramban that time itself is part of Creation.)) We may further refer to some of these more modern versions.

The Catholic's New American Bible has: First Story of Creation: "In the beginning, when God created the heavens and the earth, the earth was a formless wasteland and darkness covered the abyss, while a mighty wind swept over the waters." With a footnote that God brought an orderly universe out of primordial chaos. The Mesorah Stone's Edition of the Tanach and the Chumash render the verses: "In the beginning of God's creating the heavens and the earth – when the earth..." The Notes explain their translation following Rashi and Ibn Ezra in rejection of sequence or chronological order, and opposed to the absolute sense of the common translation. Ramban and most commentators is absolute and chronological, God created the world at a point of time which was its beginning and the continued in His creation in order in time. It goes on to give the doctrine that (be-reshith) may be interpreted as an abbreviation of (bishbil-reshith), meaning for the sake of the first-things, as the Torah, Israel, and the Commandments of the gifts and offerings of firstborns, first-fruits, priesthood, etc.

The Net Bible (bible.org and netbible.org) follows the traditional rendition but explains in the notes their reasons: (The Notes for the two verses are given as an example of the variety and complexity that these two verses reveal or conceal.)

1tn. The translation assumes that the form translated "beginning" is in the absolute state rather than the construct ("in the beginning of," or "when God created"). In other words, the clause in v. 1 is a main clause, v. 2 has three clauses that are descriptive and supply background information, and v. 3 begins the narrative sequence proper. The referent of the word "beginning" has to be defined from the context since there is no beginning or ending with God.

Sn: In the beginning: The verse refers to the beginning of the world as we know it; it affirms that it is entirely the product of the creation of God. But there are two ways that this verse can be interpreted: (1) It may be taken to refer to the original act of creation with the rest of the events on the days of creation completing it. This would mean that the disjunctive clauses of v.

2 break the sequence of the creative work of the first day. (2) It may be taken as a summary statement of what the chapter will record, that is, vv. 3-31 are about God's creating the world as we know it. If the first view is adopted, then we have a reference here to original creation; if the second view is taken, then Genesis itself does not account for the original creation of matter. To follow this view does not deny that the Bible teaches that God created everything out of nothing (cf. John 1:3)—it simply says that Genesis is not making that affirmation. This second view presupposes the existence of pre-existent matter, when God said, "Let there be light." The first view includes the description of the primordial state as part of the events of day one. The following narrative strongly favors the second view, for the "heavens/sky" did not exist prior to the second day of creation (see v. 8) and "earth/dry land" did not exist, at least as we know it, prior to the third day of creation (see v. 10)

2sn: God. This frequently used Hebrew name for God (אֱלֹהִים, 'Elohim) is a plural form. When it refers to the one true God, the singular verb is normally used, as here. The plural form indicates majesty; the name stresses God's sovereignty and incomparability—he is the "God of gods."

3tn. The English verb "create" captures well the meaning of the Hebrew term in this context. The verb בָּרָא (bara) always describes the divine activity of fashioning something new, fresh, and perfect. The verb does not necessarily describe creation out of nothing (see, for example, v. 27, where it refers to the creation of man); it often stresses forming anew, reforming, renewing (see Ps 51:10; Isa 43:15, 65:17).

4tn. Or: "the entire universe"; or "the sky and the dry land." This phrase is often interpreted as merism, referring to the entire ordered universe, including the heavens and the earth and everything in them. The "heavens and the earth" were completed in seven days (see Gen 2:1) and are characterized by fixed laws (see Jer 33:25). "Heavens" refers specifically to the sky, created on the second day (see v. 8), while "earth" refers specifically to the dry land, created on the third day (see v. 10). Both are distinct from the sea/seas (see v. 10 and Exod 20:11).

5tn. The disjunctive clause (conjunction + subject + verb) at the beginning of v. 2 gives background information for the following narrative, explaining the state of things when "God said..." (v. 3). Verse one is a title to the chapter, v. 2 provides information about the state of things when God spoke, and v. 3 begins the narrative per se with the typical narrative construction ((vav [ו] consecutive followed by the prefixed verbal form). (This literary structure is paralleled in the second portion of the book: Gen 2:4 provides the title or summary of what follows, 2:5-6 use disjunctive clause structures to give background information for the following narrative, and 2:7 begins the narrative with the vav consecutive attached to a prefixed verbal form.) Some translate 1:2a "and the earth became," arguing that v. 1 describes the original creation of the earth, while v. 2 refers to a judgment that reduced it to a chaotic condition. Verses 3ff. then describe the re-creation of the earth. However, the disjunctive clause at the beginning of v. 2 cannot be translated as if it were relating the next event in a sequence. If v. 2 were sequential to v. 1, the author would have used the vav [ו] consecutive followed by a prefixed verbal form and the subject.

6tn That is, what we now call "the earth." The creation of the earth as we know it is described in vv.

9-10. Prior to this the substance which became the earth (= dry land) lay dormant under the water.

7tn Traditional translations have followed a more literal rendering of “waste and void.” The words describe a condition that is without form and empty. What we now know as “the earth” was actually an unfilled mass covered by water and darkness. Later תֹהוּ (tohu) and בֹהוּ (bohu), when used in proximity, describe a situation resulting from judgment (Isa 34:11; Jer 4:23). Both prophets may be picturing judgment as the reversal of creation in which God’s judgment causes the world to revert to its primordial condition. This later use of the terms has led some to conclude that Gen 1:2 presupposes the judgment of a prior world, but it is unsound method to read the later application of the imagery (in a context of judgment) back into Gen 1:2.

8sn: Darkness. The Hebrew word simply means “darkness,” but in the Bible it has come to symbolize what opposes God, such as judgment (Exod 10:21), death (Ps 88:13), oppression (Isa 9:1), the wicked (1 Sam 2:9) and in general, sin. In Isa 45:7 it parallels “evil.” It is a fitting cover for the primeval waste, but it prepares the reader for the fact that God is about to reveal himself through his works.

9tn The Hebrew term תְּהוֹם (t^ehom, “deep”) “deep” refers to the watery deep, the salty ocean—especially the primeval ocean that surrounds and underlies the earth (see Gen 7:11).

Sn: The watery deep. In the Babylonian account of creation Marduk killed the goddess Tiamat (the salty sea) and used her carcass to create heaven and earth. The form of the Hebrew word for “deep” is distinct enough from the name “Tiamat” to deny direct borrowing; however, it is possible that there is a polemical stress here. Ancient Israel does not see the ocean as a powerful deity to be destroyed in creation, only a force of nature that can be controlled by God.

10tn The traditional rendering “Spirit of God” is preserved here, as opposed to a translation like “wind from/breath of God” (cf. NRSV) or “mighty wind” (cf. NEB), taking the word “God” to represent the superlative. Elsewhere in the OT the phrase refers consistently to the divine spirit that empowers and energizes individuals (see Gen 41:38; Exod 31:3; 35:31; Num 24:2; 1 Sam 10:10; 11:6; 19:20, 23; Ezek 11:24; 2 Chr 15:1; 24:20).

11tn The Hebrew verb has been translated “hovering” or “moving” (as a bird over her young, see Deut 32:11). The Syriac cognate term means “to brood over; to incubate.” How much of that sense might be attached here is hard to say, but the verb does depict the presence of the Spirit of God moving about mysteriously over the waters, presumably preparing for the acts of creation to follow. If one reads “mighty wind” (cf. NEB) then the verse describes how the powerful wind begins to blow in preparation for the creative act described in vv. 9-10. (God also used a wind to drive back the flood waters in Noah’s day. See Gen 8:1.)

12tn: Heb “face.”

13sn: The water. The text deliberately changes now from the term for the watery deep to the general word for water. The arena is now the life-giving water and not the chaotic abyss-like deep. The change may be merely stylistic, but it may also carry some significance. The deep carries with it the sense of the abyss, chaos, darkness—in short, that which is not good for life.

14tn. The prefixed verb form with the vav consecutive introduces the narrative sequence. Ten times in the chapter the decree of God in creation will be so expressed. For the power of the divine word in creation, see Ps 33:9, John 1:1-3, 1 Cor 8:6, and Col 1:16.

We are brought to the grammar and syntax of the Hebrew text, and the NET Bible presents how much translations are dependent on the way the text is read and interpreted. The old standard Hebrew Grammar is that of Gesenius in the Kautzsch-Cowley edition (I use the 1910) in which is explained the nature of Hebrew verbs and nouns and various particles that is, the syntax. But before we look at Gesenius's and the Hebraists analysis in contrast to the analogies and the rules they developed, we need to introduce another scholar to extract the problem.

Robert D. Holmstedt's: *The Restrictive Syntax of Genesis I 1*. Toronto. ((2008. *Vetus Testamentum* 58: 56-67. Brill NV, Leiden. www.brill.nl/vt.)

"Abstract: Although many Hebraists have departed from the traditional understanding of (b'reshith) in Gen i 1 as an independent phrase with grammatical reference to "THE beginning," it is a view that continues to thrive, and is reflected by the majority of modern translations. Even advocates of the dependent phrase position (e.g., "when God began") struggle with a precise and compelling linguistic analysis. In this article I offer a linguistic argument that will both provide a simpler analysis of the grammar of Gen i 1 and make it clear that the traditional understanding of a reference to an 'absolute beginning' cannot be derived from the grammar of the verse. Instead, the syntax of the verse, based on well-attested features within biblical Hebrew grammar, dictates that there were potentially multiple (reshith) periods or stages to God's creative work."

"1. Introduction: In his brief article on the "plain meaning" of Gen. i 1-3, Orlinsky concludes with the assertion that "the work of a translator of the Bible is very much like the work of an archaeologist, and uncovering the plain meaning of a biblical passage requires the skill of a scientific investigator" (pp. 208-209). In this scientific spirit, I offer here a linguistic argument, that Gen. i 1, provided in (1), is a restrictive relative clause, the nature of which implies that the traditional understanding of an explicit reference to an 'absolute beginning' is grammatically ill-founded."

((Holmstedt examines 17 examples of alternative ways to translate and interpret the text. The scholars and publications supporting the various views are well noted; as well as his opinion in example 9 and 10 where he says: "Perhaps most important, there is the third feature of biblical Hebrew relatives that builds on the two already mentioned, and it has been wholly missing from the discussion. In my comprehensive study of relative clauses in the Hebrew Bible, I concluded that when the head of the relative clause is in the construct form, the relative clause is always restrictive (Holmstedt, pp. 119-25)." His note 14 follows: "Ewald came very close to this analysis. With regard to nouns in construct with ('asher) clauses, he writes that "the noun to which the relative particle corresponds being quickly combined with it in the construct state, the relative itself takes a greater share in the meaning of the noun [= restrictive relative? RDH], and becomes more closely intertwined with the whole adverbial expression" (p. 215). The fact that later grammarians overlooked this insight, or neglected to refine it, is surprising, although Ewald's perceptiveness is not (it is indicative of his entire work). Inexplicably, both WOC (p. 156) and JM (p. 471) classify the construction in Gen. i 1 as "non-relative"."

And he concludes: "The literary significance of analyzing Gen. i 1 as a restrictive relative, is that the syntax dictates, by the very nature of restrictive relatives (i.e., they serve to identify their head over against other possible referents and define it), that there were potentially multiple

(re'shith) periods or stages to God's creative work. Put another way, the grammar of Gen. i 1 points forward only; it does not comment about whether this basic creative event was unique or whether there were others like it (see Andersen 1987). Grammatically, the introduction to Genesis simply indicates that it is this particular (re'shith) from which the rest of the story as we know it unfolds."

Chapter 3, Section 89, the Genitive and the Construct State, in Kautzsch & Cowley's Gesenius Hebrew Grammar (Oxford edition, 1910) reads: "The Hebrew language no longer makes a living use of *case-endings*, but either has no external indication of case (this is so for the *nominative*, generally also for the *accusative*) or expresses the relation by means of prepositions (§ 119), while the *genitive* is mostly indicated by a close connexion (or interdependence) of the *Nomen regens* and the *Nomen rectum*. That is to say, the noun which as genitive serves [compare Latin and Greek] to define more particularly an immediately preceding *Nomen regens* remains entirely unchanged in its form. The close combination, however, of the governing with the governed noun causes the tone first of all to be forced on to the latter, and the consequently weakened tone of the former word then usually involves further changes in it. These changes to some extent affect the consonants, but more especially the vocalization, since vowels which had been lengthened by their position *in* or *before* the tone-syllable necessarily become shortened, or are reduced to (*Shewa*) (cf. § 9 a, c, k; § 27 e-m); e. g. (dabar) *word of God* (a sort of compound, as with us in inverted order, *God's-word*, *housetop*, *landlord*); (yad) *hand*, (yad hammelek) *the hand of the king*; (debarim) *words*, (dibrai haam) *the words of the people*. Thus in Hebrew only the noun which stands *before a genitive* suffers a change, and in grammatical language is said to be dependent, or in the *construct state*, while a noun which has not a genitive after it is said to be in the *absolute state*. It is sufficiently evident from the above that the *construct state* is not strictly to be regarded as a *syntactical* and *logical* phenomenon, but rather as simply *phonetic* and *rhythmical*, depending on the circumstances of the tone."

We are now ready to bring these elements together, in order that, if I may speak as a cobbler who gathers all the materials, then prepares the boots or shoes in order to make or repair according to whatever skill he may possess. We have these things from those who labor on the Text. The 7 words, the position and relations of the words, the usage of the words here and elsewhere, the Hebrew points and accents to preserve or determine the pronunciation and interpretation, the various renderings and translations both ancient and modern, all of which helps us in our understanding and quest for the truth. The value of the cobbler's craftsmanship need not be the experience of those who will wear the boots or shoes, or even appreciate the finished work. Thus God gives wisdom in the skill of many translators and commentators who interpret the Originals for the many who are not so gifted or graced. The Jews and Christians, who have labored, have bequeathed to us their fruit of diligent labors and studies whereby we may give God thanks. We see from what has been gathered and what may be observed in reading the Verse that the primary views are termed Absolute and Relative, Independent or Dependent, Simple or Construct. These two views are further extended to several other variants. The opposing views are supported by scholars who are equally qualified, and with equal basis. The traditional view still holds power and attraction to my mind. Moses in this sentence, by inspiration, declares the Creation as the Creature of God's doing. The beginning of creation was by God or Elohim (from Eloah, from Elah, (Arabic Allah), from El (Arabic Al), a

plural word or noun, but used mostly as singular with singular verbs such as here, Elohim He-created. That the Hebrew has the prepositional word as a compound noun or substantive, that is the head, instead of writing: Beginning God created, or this, God created. The Hebrew Sentence has the emphatic demonstrative particle or direct object *eth*, usually not translated, and followed by *ha-shamayim*, the definite article and the plural noun, rendered either as singular or plural, heaven or heavens. Again the word for earth is preceded by the conjunction and the emphatic particle, (*w'-eth* and *ha-eretz*) is also emphatic or definite by the article. We note that God, Elohim, is not made definite or emphatic, *ha-Elohim*, the God, as Heaven and Earth are emphatics. These peculiarities are not accidental or insignificant. *Reshith*, beginning, is feminine, and is derived from the root (*rosh*), head or top or chief; (*bara*), created, is masculine, Elohim is masculine, heavens is masculine, and earth is feminine. The Hebrew Statement is prepositional and emphatic, (*be-* or *b'-*), the meaning of all these words will unfold by what follows for this is a revelation of creation and God must teach us to understand and to see. The verse starts with and ends with two feminine words, and between are three masculine words.

Now that we have prepared and assembled our materials we need to finish it by a few steps. God is introduced as Creator of the Heavens and Earth. John the Apostle in his Gospel account opens with a creation also, namely a spiritual world of God's Word and Son and Expression. The Greek Septuagint of the Jews several centuries before Christ translated this verse as (*En arche*) and the Greek Text of John writes of the Word (*En arche*): In the beginning was the Word, with God and was God, the Originator of all things. The spiritual world of God and the Word and the Spirit and the angels and spirits are pre-existent to the world defined by the words of the verse. We say it is the Creation of the Natural World, or our universe. The Heavens and the Earth is both representative of the two worlds, and they both had a beginning. The Heavens or the Heaven is a heading of creation and the Earth is another heading of the world, both reflect God's disclosure in Moses. Time and Space, Matter and Energy, and all that is and is known are comprehended by this verse. What follows in verse two does not negate this opinion or the theories that may develop there from, and the creation week does not negate our understanding which conforms to facts and truth. The qualified or modified Absolute construction and the restricted Relative clause meet together in the understanding and explanation of Scripture. The infinite and eternal past for God is an ever present existence unbounded and unconfounded, without limits or confinement. The beginning is the original and thus the Head, and the object and product of His creating is the Body, as if the world was a Man, a Creation to match the Maker Who is Head of all. How we are to understand these words of verse one will now and hereafter be defined and developed. And I will add that many have seen and written in many ways at different times what I have come to believe, for in nothing do I regard myself as inventor of the craft, as if the corner or hill was mine. The spiritual hermeneutics and the natural science are all instructive when governed by God's Book and Spirit.

The second verse depicts an earth that was in chaos or disorder being formless and empty (*w'haaretz hay'thah thohu wabohu*). The heaven is not described in such a condition. The various words used to translate this rhythmic clause implies a profound sense or mystery, and the verb was (*hay'thah*, from *hayah*, meaning came-to-be, came-to-pass, to be, exist,

became, is, and was), further suggest deep significance. The earth's state and condition was not such as to foster or host life as He would create and make in the six days. If what evolution as science teach is true to the facts as understood or interpreted then this embryonic state of ruin and void is here revealed by inspiration without details as to its generation or history. The spiritual world of the heavens is not created in such a state but in perfection and completion. The natural world is created without perfection and completion and must undergo changes, growth, development with evolution and adaptation according to His design and determination. The verb was and is, signifies to be and exist which is nature and reality. I once read according to how I was taught that it indicates came to pass in the sense of became, which indeed it did, but the verb does not establish this doctrine. Did we know the true order of the spiritual creation and the initial state of the natural world or nature and reality then the verb might well be translated as became or came to be. But, as others have seen that the earth was not in a saved and preserved condition, but rather of judgment and detention awaiting its change and deliverance. Its creation was altered or undeveloped, what mysteries not revealed would lay hidden till God enters the world from time to time and disclose hidden things. The natural laws that would be created in the creation would also be concealed from the understanding in the most ancient of times. The condition of darkness upon the face of the deep, (w'choshek al-p'ni th'hom) which is not explained or interpreted to us; is shown to be what was in contrast to the order and state which we have in the six days. Some are too quick to apply what is described in the days of creation as if the state of verse two was the original state and not one of transition, as if to say that God created it in ruin and darkness instead of perfection and light, in disorder rather than order. They will object to this criticism on their doctrine, but it is true that they ascribe to God what appear to be defects. It is true that nature by nature is imperfect and appears chaotic in darkness, yet as we begin to see light we see order and laws and wisdom. We are not at liberty to fill the hidden things with our conception and perspective, and to be ever ready to change our notions and ideas for the better and truer clarity. The deep was a state and picture of a dead earth swallowed up by the waters as in a baptism of death and judgment. The surface of the deep was that of the face of death. The next sentence brings another change for the better: (w'Ruach Elohim m'rachepheth al-p'ni hammayim) which the Spirit of God, the Devine Wind and Power, from God's own being, His nature, and It hovers and broods , moves and vibrates, effecting change and preparing the embryo for a new or renewal of creation towards a determined end of life and man. The deep was the waters that enveloped the earth below, and also, we see in the first and second days, blocked the sun and hid the heavens.

We may now consider the notions that these two verses challenge and dispel among the many doctrines that man has promoted. Verse one goes against the metaphysics and spiritualists of those who speculate that God is not the Originator of the universe but is the Universe and Cosmic All that in God is all reality and existence, that time and space flows from and to Him. They say that God Himself is Existence and Reality, is Nature, the World and All-Things; that He is the Great Beginning and Void, the Opposites and Conflicts, that He is the Nothingness and Emptiness of Being. This idea of theirs presumes to fathom God and thus contradicts revelation. That the natural world speaks of a spiritual world, as a mirror reflects the image of the Looker, so this world reflects another. God is not void or empty, not the

nothingness as we conceive these things; but we understand about God by what He says of Himself and His works and ways. The infinite eternal God is not comprehended by human self-realization and enlightenment. If human ideas lead to God and by such a journey discover and explain the path to God we would not need Him and all history of God revealed is made a lie since they say there is no Absolute One but only Relativity. Christ is negated by their doctrine, for the New Testament reveals an Eternal Son by Whom all things came to be, and that as the Eternal always existed as God and Lord. Religions and philosophies in many ways have tried to fathom God or Godhead or Deity, but God is not without His own witness and acts. Those who think that the World was God because it is divine, that it is infinite because it is not finite, that it is eternal because it is endless, are not wise and they have no foundation in their proposition and premise. He is indeed the Beginning and the End because He has said so, the Book is His Testimony and Witness of Himself to man. The world is vast and immense but very small in reflection of God in His fullness, He must limit Himself for His Creation to enjoy His presence, or share His person. All things began with God Who is the Father of creation, Maker of the world, and Author of time and space. The Bible records His interactions and manifestations in many instances and ways. To teach the world is eternal as God is eternal is a great error and ruins the soul for it banishes God. If we teach the doctrine of an eternal world and universe because it appears so to our finite and limited minds then we do no harm since God is not moved as the Great Mover. He exists without proofs, not needing such, His creation is His proof to us He exist in wonder and awe, in majesty and glory, in attributes indescribable in human speech.

We now turn to the Creation Week as it is recorded in 6 days and 1 day. (1:3-2:3).

The seven days are structured after a pattern, six days begin and end the same, and the 7th day is different, and like it the 1st day is prefaced with prior matters. The sections of the six days should be marked apart from the first two verses by virtue of the description that is written. (But the traditional Hebrew text conjoins them and has so accented the verses to construe a confusion of their relations.) The details and number of words of the first three days increase progressively, the fourth a little less than the third, the fifth day less than the fourth and third, the sixth day the longest, and the seventh day about the same as the second. Each of the six days begins with "And God said" and ends with "and there was evening and there was morning, day one, two, three, four, five, six. This is a Creation Week in which God speaks the world into existence in an orderly fashion with fixed patterns and significance. What we learn from Scripture is the movement of God with and in His work, and what He does and brings about is explained to us in simple terms, packed with many mysteries, some to be made known and others to remain hidden to the end of time and the end of the world. Each day has properties and features essential to and ordered world. The Greeks called the world Cosmos (Kosmos) because it was adorned and arranged, it had order and system, which appears in all nature. From the Creation to the Condition He orders the world as it now exists. The first spoken act of God was to call Light from out of Darkness, which He saw as good. He divided and partitioned between the light and the darkness, to which He called light Day, and to darkness Night. These words reveal the origins of the cosmos in its initial stage or state, namely the darkness of night that covered the earth now is opposed by the light of day, to bring goodness and beauty, as if to birth the good and truth and reflect the goodness of God and His truth. What is implied is that the light existed in verse two and originated in verse one. We cannot say more than the text reads, nor should we say what is not stated or implied. God created light and darkness in

the beginning before He commanded it to be in a new state, no longer covered and hidden by the darkness. It is the Voice of God, from or through which His Spirit as Wind and Breath effects the operation of creation. And thus time is renewed in order to change and affect world of the earth. The science of these words, the philosophy of the thoughts are developed and elaborated by those engaged in various fields of knowledge or business. Whatever exist and is established as factual truth, will conform to this truth, as this account reflects reality and actuality in the world and the universe from beginning to end. He works in wisdom with purpose and with infinite details that we will never fully understand even if we reach the heavens itself. We are not here concerned with the spiritual symbolism or the typical significance which will unfold as we follow God and His record of history.

In Day Two as with day one God speaks a separation and division between the waters , below and above, this is called the firmament or expanse or space, which when accomplished He names the firmament Heaven. We now have instruction from Scripture that the Heavens are of two types, the above and the below, the lower heavens we see and call the sky, the atmosphere, and the upper or outer heavens we call outer space and the universe. Here the waters are God's consideration and object. The waters (mayim) like the heavens (sha-mayim) are closely related, and of course filled with hidden things. God, it reads, made (ya'as,) and thus explains created (bara) in verse one. Here also is added "and it was so" which is not said in v.1, and an emphatic phrase. I pass over other small details which strengthens the similarities and the differences between the days. The heavens of the creation in v.1 are here defined as the substance which separates the waters. That the firmament or expanse is not said to be seen as good as was said of the light is to be noted.

In Day Three God speaks of the gathering of the sub-heaven waters unto one place and manifesting the dry-land (hai-yabashah, the-dryness, dry), to which He then called the dry Earth, and the body of collected waters Seas; it was so, and it was good. He speaks that the earth should bring-forth grass, herbs yielding seed after its kind, and trees bearing fruit with seed accordingly. We see that as in v.2 and in the second day the waters and the earth are ordered and created by the Voice of God, producing a state or change from not-good to good. The ruined earth of v.2 is here saved and renewed to dryness and the dry earth, the land, producing vegetation as its adornment. This is the earliest form of life which in it-self and of its-elf grows and replicates itself from seed to maturity. Life here is not called life, but what grows and germinates itself. This is the Divine Pattern of God as the Creator and Maker of all things. And as is the natural order there is a spiritual order that is true to His works and ways by His Word and Spirit.

In Day Four God Speaks into being Lights in the firmament of the heavens, in outer space, to divide between (Hebrew, ben) day from night to be for signs, seasons, days, and years; to be for Lights in heaven's expanse for earth's light; it was so. God made (ya'as) not created, two Great Lights, since in the beginning He created these things, and here He changes and renews His creation; the Greater Light (sun) to rule or govern the earth, by natural laws; the Lesser Light to rule and regulate the night; and (eth) the stars (ha-kokhabhim). Elohim set or placed or positioned these heavenly objects of sun, moon, and stars to light to shine upon the earth; to rule or guide (w'limshol, from mashal, proverb, parable, and comparison, etc) by reflections, to divide between light from between darkness. Elohim saw it was good.

In Day Five God speaks for the waters to swarm with swimming creatures or living souls (nephesh chayah, living animals), and flying birds above in the skies. And God created (weiyibhra, from bara) the great whales or monsters, sea-giants and dragons of the sea, and all such living creatures or animals moving about; swarming the waters and the seas, oceans, rivers, lakes, and all such bodies of waters of every kind; winged creatures, fowls, birds and the like of every kind. God saw it was good. God blessed them, since they are living animals, to be fruitful, multiply, fill and populate the seas, and birds multiply on the earth. Life here, in its many animal forms, species, with infinite variety of fishes and birds, swimmers and flyers, is revealed as the order of God after the universe is ordered and regulated with the heavenly bodies of sun and moon, with all celestial stars or lights. The vegetation life and kingdom is governed by the celestial rulers; the heavens rule the earth. We see that God creates and He makes according to different patterns and purposes, that creatures of life are animals or souls which breathe and like vegetation they need air or oxygen, and water, along with sunlight and heat, to live and grow and reproduce. This instructs us of a higher order of the laws and structure or properties of the cosmos. The world is a vast creation, in which we see God the Creator, Elohim, as the Great Man Who works, speaks, sees, commands, blesses, and the like. That He has a Voice and Spirit by which all creation and the world comes to be and exist. God is revealed as the Intelligence and Source of all things visible and unseen and unknown from very least to the most complex. We will see Him in increasing revelation and manifestation of all His glory and the attributes of His Person. The God of Moses and Israel and the Hebrews claims and declares Himself as the God of creation, and thus the God of the Bible is also the Creator and God of the universe and of the world of nature and reality. There is a dualism in all creation, the heavens and the earth, the heavens above with the heavens below, light and darkness, and night and day.

In Day Six God speaks to let earth raise living animals (nephesh chayah, souls of life) in kind, of animals (w'chaytho—eret, living-things of earth) and crawling creatures, reptiles, insects, and the like, cattle and beasts (behemah, whence behemoth in Job). It was so. God made the beasts (eth—chayah, animals) of the earth after their kind, so too the cattle, reptiles and insects, and all others that move about. It was good in His sight. And God said, "Let Us make man (Adam, not emphatic) in Our image, after Our likeness: and let them (plural) have dominion over the fish of the sea, and over every creeping thing that creepeth upon the earth." "And He (Elohim, God) created man in His own image, in the image of God created He him, male and female created He them." God continues His pursuit of life on earth, that the land would be populated with infinite variety of animals of countless species and of all their extended families and kingdoms. The reproduction and procreation of life forms assures the world to be covered and filled and ordered with life. As with the seas and oceans and the skies, the land must have higher life leading up to man and back to God. The pattern of evolution is that of God, He develops and transforms the earth with life and germinates creatures to reflect His deeper virtues and wisdom. Man (Adam) is made in the image and likeness of Elohim, Who in His plural Person speaks of Adam as unique among God's creatures, with the image and likeness of God as his constitution. It is not wise to seek to unpack this mystery as it is by default and design significant of the mystery of the spiritual world and of the Divine Godhead. The angels are not here revealed to us, they are kept hidden, so that Elohim alone creates and makes in the work of creation of the world and of man. Man must bear the Divine Image in his

lordship and dominion over all other life forms such as fishes, birds, cattle and beasts, earth or land, and over all animals as reptiles and insects, including the microscopic creatures of fungus, bacteria, virus, germs, many other such things (for as I have said there are countless mysteries that in time are made known). This is the creative purpose and Divine imagination, creativity, the design and plan of God in Adam. For this reason we are told that God created the Man (eth--ha-adam, very emphatic) in His own image, the Image of God, Elohim created man, Adam, the (eth) male and female He created them. The plurality of Elohim's Person is here imaged in the dual creation of Adam being both male and female. It is not merely a plural of majesty (pluralis maiestatis) but a plurality of Person (pluralitas persona), common in the Scriptures and in the Quran. Adam is a plurality of person in being both male and female as man, yet distinctly two persons as creatures, sharing substance and essence common to humanity and individuality. Here we have gender clearly marked in the sexual distinction in man. I need not remind the reader that mysteries lay hid here and now. God blessed them with command, as He did on the fifth day, to be fruitful, to multiply, replenish and fill the earth, to subdue it, and rule over fishes, birds, and all other land animals. God said: "I have given you (plural not singular) every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit yielding seed, to you (plural) it shall be for food." And as with man so with the animals, the vegetation is to be their food. God saw all that He had made, it was very good. It was so; and it was done. We will consider in reflections more concerning the sixth day when we move on to the seventh day.

The heavens and earth were finished with all their host or service or armies (w'khol—tz'bha'am, whence Tzbaath, Sabaoth), as if the cosmos is ordered and arranged as a conflict of forces and service to fulfill some great purpose of war and battle. The repeated dualism in Scripture by Biblical hermeneutics and symbolism extracts a mighty arena of contestants with the Lord of Sabaoth as Creator and Maker engaged in a spiritual campaign with military strategies not yet revealed. Nor His foes manifest. God blessed the seventh (shebah, Sheba) day, making it holy, as His rest (Sabbath) from His work of creation and all things He created and made or created to make. The sixth day ends the creation of God; Elohim takes His rest from this natural creation, of the physical universe, and of this present world. The seventh day is His Sabbath, made holy by His celebration and observance, a memorial to Himself and all creatures of heaven and earth. The creation of the six days is not the detail process and configuration that God did to order this world of time and space. We will see that some have wrongly interpreted the Creation Week as a First Account to be followed by the Second Account, and by so doing create a host of errors and fanciful notions. Some have rightly seen that the Creation Week does not describe the execution of the divine plan, but its state and being in God's will and word. It is Theology not Science, not Math or History, not Geography or any other categories. But we must answer those who reason-ably reject the Bible as untrue and as ancient myths.

Modern example of the conflict:

(Science vs. the Bible: Reconciling Genesis and the Big Bang. By Lauren Green Published June 02, 2010 FoxNews.com.)

God created the universe in six days. Science says it took 15 billion years. How to reconcile those numbers? If you're Gerald Schroeder, the answer is simple: Do the math. The math, however, is not so simple. Schroeder is a physicist and biblical scholar who

teaches at the College of Jewish Studies in Jerusalem. He's one of several scientists trying to reconcile the ancient writings of the Bible with science, starting with the big one: Did God create the universe in six days, resting on the seventh? Or was it born in a fiery "big bang" billions of years ago? "In the beginning God created the heavens and the earth," reads the story of creation described in Genesis, the first book of the Bible. Schroeder, who earned two Ph.D.s from MIT, says those opening chapters are descriptions of the big bang itself. They are, as he says, "identical realities." His thesis hinges on the fact that time is not a constant: It's relative, at least according to Albert Einstein. Schroeder insists that the biblical calendar begins with the appearance of Adam on the sixth day, not with the creation of the world. "Relativity," he says, "has proven the flexibility of time during those six pre-Adam days of Genesis."

Schroeder is the author of several books, including the just released "God According to God: A Physicist Proves We've Been Wrong About God All Along." But it's his 20-year-old "Genesis and the Big Bang" -- which seeks to reconcile the Bible with physics, cosmology and evolution -- that's still shaking the scientific and religious communities.

Peter Enns blasts the effort, saying it's "absurd that you can actually find physics in Genesis I." Enns, a senior fellow of biblical studies at the BioLogos Foundation, insists that "it's actually a question that I think we have no right to expect Genesis to answer." Speaking of Schroeder's search for a happy marriage between Genesis and physics, he asks: "On what basis can you assume that they should be reconciled?" On Einstein, Schroeder says. Schroeder's theory hinges on Einstein's theory that time and velocity has a relationship. In his model of "general relativity," the faster things go, the slower time moves. You'd have to be going pretty fast to see time affected significantly, however. And the one thing that does move that fast is light, which travels at 186,000 miles per second. Because light moves so fast, it affects time, meaning one event viewed from two different points in the universe (where light takes more or less time to reach your eyes) is perceived at different rates. So time can't be absolute, because it all depends on your point of reference.

"When the Bible describes the day-by-day development of our universe in the six days following the creation, it is truly referring to six 24-hour days. But the reference frame by which those days were measured was one which contained the total universe," Schroeder wrote -- a universe that was rapidly expanding. Because of the time/velocity connection that change, in perspective changed the meaning of time -- or of, say, six days.

But Karl Giberson, director of Forum on Faith at Gordon College in Massachusetts, doesn't buy

Schroeder's theory. "The Bible isn't set up with hidden codes based on 20th century science that couldn't have been understood by the writers of the text," he said. Giberson, author of "Worlds Apart: The Unholy War between Religion and Science" and "Species of Origins: America's Search for a Creation Story," says "Relativity can, of course, produce a theoretical 'reference frame,' in which an ordinary day on Earth would appear to be any length at all." But, he continues, "There is no evidence of any

sort -- scientific or biblical -- to suggest that this contrived explanation is relevant to Genesis."

Schroeder's take on creation also does not sit well with Bible literalists like Ken Ham, director of the Creation Museum and the organization "Answers in Genesis." "The first thing I look at," said Ham, "is to question what is his ultimate motivation?" Ham and his museum believe that the Bible should be taken literally, rejecting theories of evolution in favor of the Bible's stories. He said Schroeder "has accepted the secular view of 15 billion years as the age of the universe, so his ultimate motivation is to fit 15 billion years into the Bible's account. He then develops this model, to fit that model."

Enns agrees with Ham, but for totally different reasons. He told FoxNews.com there's nothing wrong with the biblical view: Science and theology are speaking two different languages."Genesis isn't prepared to give a scientific account of the world's beginnings," Enns said. He thinks Genesis was written to be understood by ancient people who had no knowledge of modern science. "I think the theology [in Genesis] is that Israel's God was so powerful He doesn't need the sun and the stars and the moon to make a day ... he only needs his own light."

(Read more:<http://www.foxnews.com/scitech/2010/06/02/science-vs-bible-reconciling-genesis-big-bang/#ixzz2DFUQCACz>.)

((The contention as seen above is that Science teaches that the universe is billions of years old and expanding from a single point of origin; that the Bible speaks of a six days creation of the universe; that the earth also is billions of years old; that life in varied forms are millions of years old; that evolution is seen universally and consistently throughout millions of years; that Bible can or cannot be reconciled with these facts. As we have seen in the reflections on the creation week that Moses records God's Doctrine which is given in the simplest form, and in summary of His works. I contend that the first verse of Genesis is an absolute declaration, a statement of a divine fact, that the creation and universe, the world and nature, of time-space, of reality and existence, of reality and being and life, and that this is truth in the absolute. The relation to verse two is a mystery, it is not explained or detailed, but given in a few words as summary truth. The six days which follow, shows divine order and progression, which involves changes and development, with transformations and adaptations, and with modifications and evolution. The divine story is related to human experience from God to Adam to Israel and Moses, and continues to Christ and His Apostles. The Bible is God's Book of Two Covenants and Testaments, old and new, with God's intentions and goals at work by His Spirit. It is a spiritual Book with spiritual words and revelations. If this is not so, it becomes nothing but what is common to man, it becomes fiction and mythical, and is discredited by philosophy and science, by reason and knowledge. The order in science, if correct, reveal order and changes, from the little to the big, from the great to the small, from the invisible to the visible, and the observable to the unknowable. As with learned men of the natural science so too with the Bible, many

differ over the same facts set before them, but all agree that the truth is inescapable and errors and fictions will in time be exposed and manifest. Many scholars are precise in their fields but display childish ignorance in dealing with the Bible. What the Bible truly says in the originals and proper translations is often misread and ill-understood and misinterpreted to the blame and shame of God and Scripture. Reason teaches that no man or woman ought to believe lies and myths. Fiction and fables may entertain but will do little more for the soul or spirit. We continue to other claims against the Bible.))

Hawking's Grand Design: (Advertisement in Google Preview: "The First Major Work in nearly a decade by one of the World's Great Thinkers -- a marvelously concise book with New Answers to the Ultimate Questions of Life. When and how did the universe begin?)

(Contents: The Mystery of Being; The Rule of Law; What Is Reality; Alternative Histories? The Theory of Everything; Choosing Our Universe; The Apparent Miracle; The Grand Design.) (By Leonard Mlodinow and Stephen Hawking, 2010.)

"We each exist for a short time, and in that time explore but a small part of the whole universe. But humans are a curious species. We wonder, we seek answers. Living in this vast world that is by turns kind and cruel, and gazing at the immense heavens above, people have always asked a multitude of questions: How can we understand the world in which we find ourselves? How does the universe behave? What is the nature of reality? Where did all this come from? Did the universe need a creator? Most of us do not spend most of our time worrying about these questions, but almost all of us worry about them some of the time."

"Traditionally these are questions for philosophy, but philosophy is dead. Philosophy has not kept up with modern developments in science, particularly physics. Scientists have become the bearers of the torch of discovery in our quest for knowledge. The purpose of this book is to give the answers that are suggested by recent discoveries and theoretical advances. They lead us to a new picture of the universe and our place in it that is very different from the traditional one, and different even from the picture we might have painted just a decade or two ago. Still, the first sketches of the new concept can be traced back almost a century." (From the Chapter: "The Mystery of Being")

"The Universe has a Design, and so does a book. But unlike the universe, a book does not appear spontaneously, from nothing. A book requires a creator, and that role does not fall solely on the shoulders of its authors." (From the "Acknowledgments")

((This sounds quite religious, and offers a God-less hope; it makes the modern man his own god and dictator of his place and destiny. Is this not a great myth? Is this not Science Fiction? What? A book must have a creator or creators, but the Universe exists out of nothing without a Maker. Why must man have the Book of Creation, the Book of Nature, and the Book of the World be without an Author and Creator? Hawking's reputation as a cosmologist and theoretical physicist need not my notice, but we feel the pain of unbelief and opposition to God and the Bible is remarkable. As we approach the core and atomic in quantum physics and all modern fields of science, we also stand at the door of the eternal and the spiritual state of God the Creator.))

((I now collect some doctrines of various contradiction that has large followings:

A: The Jehovah Witnesses of the Watch Tower Society of Bible Students in their New World Translation of the Holy Scriptures at Gen, 1:2: "Now the earth proved to be formless and waste and there was darkness upon the surface of [the] watery deep; and God's active force was moving to and fro over the surface of the waters."

B: The Mormons of the Church of Jesus Christ of Latter Day Saints have Joseph Smith's Book of Abraham on Gen.11-13, chapter 4:1-5: "And then the Lord said: let us go down. And they went down at the beginning, and they, that is, the Gods, organized and formed the heavens and the earth. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the deep, and the (the Gods) said: Let there be light ... And they (the Gods) comprehended the light, for it was bright ... And the Gods called..."

C: Targums. Josephus. Philo:

The Targums (Onkelos, Jonathan, Jerusalem; Etheridge translation of the Aramaic-Chaldean-Syriac-Hebrew and Samaritan Version):

Bereshith Baka Elohim:

((“I. In the first times (*Be-kadmin, "in antiquities." This expression, when used, as here, in the plural, is sometimes put for "eternity." Compare Onkelos on Deut. xxxiii. 27, Eloha de-milkadmin, "the Eternal God," or, "God who is from eternity," with Jonathan on Micah v. 2, "Messiah whose name is called (milkadmin) from eternity.") the Lord created the heavens and the earth. 2. And the earth was waste and empty, and darkness was upon the face of the abyss (* Some copies, "Darkness was outspread upon the face," &c.); and a wind from before the Lord blew upon the face of the waters. 3. And the Lord said, Let there be light; and there was light. And the Lord saw the light that it was good. And the Lord distinguished between the light and between the darkness. And the Lord called the light the Day, and the darkness He called the Night. And there was evening, and there was morning, Day the First.

4. And the Lord said, Let there be an expanse in the midst of the waters, and let it distinguish between waters and waters. And the Lord made the expanse, and distinguished between the waters which were under the expanse, and between the waters which were above the expanse: and it was so. And the Lord called the expanse the Heavens. And it was evening, and it was morning, the Second Day.

And the Lord said, The waters shall be collected under the heavens into one region, and the dry land shall appear. And it was so. And the Lord called the dry land Earth, and the place of the collection of waters He called Sea. And the Lord saw that it was good. And the Lord said, The earth shall bring forth grass; the plant whose germ-seed (* Lit., "Son-seed.") is to be sown; the fruit-tree making fruit according to its kind, whose germ-seed* is in it upon the earth;—and it was so. And the earth put forth grass; the herb, whose germ-seed is sown after its kind; and the tree making fruit, whose seed is in it after its

kind. And the Lord saw that it was good. And it was evening, and it was morning, Day the Third.

And the Lord said, There shall be Lights in the expanse of heaven, to distinguish between the day and the night; and they shall be for signs and for times, for the numbering of days and years. And they shall be for luminaries in the expanse of heaven to shine upon the earth;—and it was so. And the Lord made the two great luminaries: the greater luminary to rule in the day; (* Samaritan Version, "the plenitude of the greater light.") and the smaller luminary to rule in the night, and the stars. And the Lord set them in the expanse of heaven to shine upon the earth, and to rule in the day and in the night, and to distinguish between light and darkness. And the Lord saw that it was good. And there was evening, and there was morning, Day the Fourth.

And the Lord said, Let the waters generate (*"Swarm with, produce abundantly.") the moving creature (having) life; and the fowl which flieth over the earth on the face of the expanse of heaven. And the Lord created the great taninia and every living animal which moveth, which the waters generated according to their kind, and every fowl which flieth according to his kind; and the Lord saw that it was good. And the Lord blessed them, saying, Spread abroad and become many, and fill the waters of the seas; and let the fowl become many on the earth. And it was evening, and it was morning, Day the Fifth.

And the Lord said, Let the earth produce the living animal after its kind, cattle, and reptile, and beast of the earth, according to its kind;—and it was so. And the Lord made the beast of the earth after its kind, and cattle after their kind, and every reptile of the earth after its kind; and the Lord saw that it was good. And the Lord said, Let us make Man in Our image, as Our likeness; and they shall have dominion over the fish of the sea, and over the fowl of the heavens, and over the cattle, and over all the earth, and over every reptile which moveth upon the earth. And the Lord created (* Sam. Vers. "fashioned.") the Adam in His image, in the image of the Lord (* Some copies, "in the image of Elohim.") He created him; male and female He created them. And the Lord blessed them, and said to them, Spread abroad, and become many, and fill the earth, and be strong upon it; and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that moveth upon the earth. And the Lord said, Behold, I have given to you every plant which seedeth germ-seed which is upon all the earth; and every tree in which is the fruit of the tree which seedeth germ-seed; unto you it shall be for food, and unto every beast of the earth, and to every fowl of the heavens, and to every reptile upon the earth in which is the breath of life, every green herb to eat; and it was so. And the Lord saw all that He had made, and, behold, it was very steadfast. And it was evening, and it was morning, Day the Sixth.

II. And the heavens and the earth and all their host were completed. And the Lord finished in the Seventh Day His work which He had wrought, and rested in the Seventh Day from all His work which He had wrought. And the Lord blessed the Seventh Day and made it holy, because in it He rested from all His work which the Lord had created to make."))

Targum of Johnathan Ben Uzziel: Berashith:
(("Berashith:

I. At the beginning (min avella) the Lord created the heavens and the earth. And the earth was vacancy and desolation, solitary of the sons of men, and void of every animal; and darkness was upon the face of the abyss, and the Spirit of mercies from before the Lord breathed upon the face of the waters.

[JERUSALEM TARGUM. In wisdom (be-hukema [chokma]) the Lord created. And the earth was vacancy and desolation, and solitary of the sons of men, and void of every animal; and the Spirit of mercies from before the Lord breathed upon the face of the waters.]

And the Lord said, Let there be light and to enlighten above; and at once there was light. And the Lord beheld the light that it was good; and the Lord divided between the light and the darkness. And the Lord call the light Day; and He made it that the inhabitants of the world might labour by it: and the darkness called He night; and He made it that in it the creatures might have rest. And it was evening, and it was morning, the First Day.

[JERUSALEM TARGUM. And it was evening, and it was morning, in the order of the work of the creation, (or of the beginning,) the First Day.]

And the Lord said, Let there be an expanse in the midst of the waters, and let it separate between the waters above and the waters beneath.

[JERUSALEM. And let there be a separation between the waters above and the waters below.]

And the Lord made the expanse, upbearing it with three fingers, between the confines of the heavens and the waters of the ocean, and separated between the waters which were below the expanse, and the waters which were above, in the collection (or covering) of the expanse; and it was so. And the Lord called the expanse the Heavens. And it was evening, and it was morning, the Second Day.

And the Lord said, Let the lower waters which remain under the heavens be gathered together into one place, and the earth be dried, that the land may be visible. And it was so. And the Lord called the dry (land) the Earth, and the place of the assemblage of waters called He the Seas; and the Lord saw that it was good. And the Lord said, Let the earth increase the grassy herb whose seed seedeth, and the fruit-tree making fruit after its kind, whose seed is in itself upon the earth. And it was so. And the earth produced grasses (and) herbage whose seed seedeth, and the tree making fruit after its kind. And the Lord saw that it was good. And it was evening, and it was morning, the Third Day.

And the Lord said, Let there be lights in the expanse of the heavens, to distinguish between the day and the night; and let them be for signs and for festival times, and for the numbering by them the account of days, and for the sanctifying of the beginning of months, and the beginning of years, the passing away of months, and the passing away of years, the revolutions of the sun, the birth of the moon, and the revolving (of seasons).

[JERUSALEM. And let them be for signs, and for seasons, and for the sanctifying by them of the beginning of months and years.]

And let them be for luminaries in the expanse of the heavens to give light upon the earth. And it was so. And the Lord made two great luminaries; and they were equal in glory twenty and one years, less six hundred and two and seventy parts of an hour. And afterwards the moon recited against the sun a false report; and she was diminished, and

the sun was appointed to be the greater light to rule the day; and the moon to be the inferior light to rule in the night, and the stars. And the Lord ordained them unto their offices, in the expanse of the heavens, to give forth light upon the earth, and to minister by day and by night, to distinguish between the light of the day and the darkness of the night. And the Lord beheld that it was good. And it was evening, and it was morning, Day the Forth.

And the Lord said, Let the lakes of the waters swarm forth the reptile, the living animal, and the fowl which flieth, whose nest is upon the earth; and let the way of the bird be upon the air of the expanse of the heavens. And the Lord created the great tanins, the levyathan [leviathan] and his yoke-fellow which are prepared for the day of consolation, and every living animal which creepeth, and which the clear waters had swarmed forth after their kind; the kinds which are clean, and the kinds which are not clean; and every fowl which flieth with wings after their kinds, the clean and the unclean. And the Lord beheld that it was good. And He blessed them, saying, Increase and multiply, and fill the waters of the seas, and let the fowl multiply upon the earth. And it was evening, and it was morning, Day the Fifth.

And the Lord said; Let the soil of the earth bring forth the living creature according to his kind; the kind that is clean and the kind that is unclean; cattle, and creeping thing, and the creature of the earth, according to his kind. And it was so. And the Lord made the beast of the earth after his kind, the clean and the unclean, and cattle after their kind, and every reptile of the earth after its kind, the clean and the unclean. And the Lord saw that it was good.

And the Lord said to the angels who ministered before Him, who had been created in the second day of the creation of the world, Let us make man in Our image, in Our likeness; and let them rule over the fish of the sea, and over the fowl which are in the atmosphere of heaven, and over the cattle, and over all the earth, and over every reptile creeping upon the earth. And the Lord created man in His Likeness: [JERUSALEM. And the Word of the Lord created man in His likeness, in the likeness of the presence of the Lord He created him, the male and his yoke-fellow He created them.] In the image of the Lord He created him, with two hundred and forty and eight members, with three hundred and sixty and five nerves, and overlaid them with skin, and filled it with flesh and blood. Male and female in their bodies He created them. And He blessed them, and the Lord said to them, Increase and multiply, and fill the earth with sons and daughters, and prevail over it, in its possessions; and have dominion over the fish of the sea and over the fowl of the heavens, and over every creeping animal that creepeth upon the earth. And the Lord said, Behold, I have given you every herb whose seed seedeth upon the face of all the earth, and every unfruitful tree for the need of building and for burning; and the tree in which is fruit seeding after its kind, to you it shall be for food. But to every beast of the earth, and to every fowl of the heavens, and to every reptile upon the earth in which is the living soul, (I have given) all green herbs. And it was so. And the Lord beheld everything He had made, and it was very good. And it was evening, and it was morning, the Sixth Day.

II. And the creatures of the heavens and earth, and all the hosts of them, were completed. And the Lord had finished by the Seventh Day the work which He had

wrought, and the ten formations which He had created between the suns; and He rested the Seventh Day from all His works which He had performed. And the Lord blessed the Seventh Day more than all the days of the week, and sanctified it, because in it He rested from all His works which the Lord had created and had willed to make. :))

((I have cited the entire chapter and verses in both versions of the Targums to show in what way the Text is altered by interpretive paraphrasing to not just explain the words but often to insert doctrine or guard against error or to preserve orthodoxy. The case above evidence several motives, the obvious is the alteration of God (Elohim, Eloha) to Lord (Adonai, Adon, and Marya). The interpolations are like comments which in time and other translations from them would become textual variants in newer versions. For this reason the work of textual critics has been made difficult in their labor on the originals and ancient manuscripts and codices. Further, these Targums, always popular, were used as grounds and license to concoct endless apocryphal stories and cultic versions. Of course there is need and benefit to some paraphrased versions, and writers in their review or recounting of Scripture, especially in Genesis, have liberty to rephrase the words of the Bible to their need. In this regard the works of Josephus and Philo are to be so regarded, the former more historical and the other very allegorical. Most study Bibles are of the same judgment, some good and some bad. We will have occasion in later reflections to consider some of these and their doctrines. The variants in the Greek Septuagint (LXX) and the Latin Vulgate are of more value and significance. I intended to add several other sources relevant to my reflections dealing with the Creation such as the Quran, Kalisch the historical critic with philological fame, Asimov the scientific fiction author, and a few others, but will defer until the next section of Genesis is examined from Adam to Noah.))

Generations: Heavens and Earth

The Creation Week commenced with Light and ended with Sabbath, it was not introduced as the Generation of the heavens and the earth. It appears that the Generations or History of the heavens and earth are different than the Days of Creation, in the one is the development of the other. Here heaven and earth are indefinite, without the Hebrew article, whereas in chapter 1 they are very emphatic with the article and particle (ha-, eth). It is to be understood that in creation God originates before He executes, or in Hebraism: "created to make" (see AKJV margin on 2:3, and the text itself and literal versions). It is the plural histories (tol'doth, Toledoth) commencing in their creation in the Day the Lord God (Y'howah Elohim, Jehovah Elohim, Yahweh Elohim) made earth and heaven. Here the Day (yom) is the Creation Week, all seven days. God is able, says Paul in Romans, to call into being what does not exist as if they were, even from nothingness, ruin, darkness and death. There was not, even after the creation week, plant or vegetation grown because He had not caused it to rain on earth, and not a man (adam, indefinite) to till the ground. In the Creation all is finished, but in the Generations they grow and are formed to birth. The earth was watered with a mist. It

is clear we have a description of the execution of his declaration in creation, and this generation is a formation and production. The 7th Day, the Sabbath, did not end for we read nothing of the evening and the morning, and not an eight day or another week. God is able to create in a day or in seven days; one is as easy as the other. We are reading another account, but it is not a second account, and not another document, but the production and construction of this present world related to Jehovah and man. The Divine ineffable and incommunicable Name, the Tetragrammaton, YHWH, is introduced into the history and generations as the Creator and Maker in the formation and the production of all that is necessary for man. Here we must turn back to the Creation Week in reflection before we consider the Divine Name.

Years ago a brother in Christ, and a beloved friend, wrote a song in meditation of the Sabbath of God in Creation: ("God is at Work! Hallelujah! God is at Work! Hallelujah! God is at work, is at work in you. Both to will and do in measure, All that is in own good pleasure. God is at work, is at work in you. 1: Oft without your comprehension: Not by your own good intention; God is at work, He's at work in you. 2: How the mystery relieves us: That by grace He has received us: This is His work, is His work in you. Both to will and do in measure All that's in His own good pleasure. God is at work; He's at work in you. 3: He works to put us where He's resting, In His Christ Who's passed all testing. God is at rest, He's at rest in Christ! Oh dear saints tis such a blessing. That our God can work while resting. God is at work; He's at work in Christ!") (JPH; Feb.22, 1981).

The Day of God is the Creation of Seven Days. Scripture says that to the Lord one day is as 1,000 years, and a thousand years as one day. We reason also that adding more zeros does not change this truth, and millions and billions of years to Him is but a day. My understanding is that 1:1 takes in the billions of years of the history of the cosmos, that 1:2 covers the billions and millions of years in preparation to this present world as made suitable for man. Therefore I am not troubled by science and modern understanding of cosmological and geological history in whatever way He has done it, and what ways we might interpret the evidence and details. At present we may sum up the scientific doctrine as the Seven Days of the Cosmos, the Creation Week of Science. It goes like this:

In the beginning, billions of years ago, the Big Bang, the Cosmic Explosion, created the Universe at a point of time and space of infinite energy and speed barely understood. All before this is unknown. (1:1)

The cosmos at the point of origin in innumerable elements and fragments of the super atomic genesis expands at incredible speed and power, changing and cooling, slowing and solidifying, forming many systems of super-galaxies and systems within and without, and our own solar system with earth and other planets with their moons, and other space particles and debris which was in chaos and formlessness, without order and structure suitable for life, but ever changing over many millions of years to produce or evolve simple life forms and all that is a by-product and essential to its stability. This

and many such things barely understood but quite fascinating and wondrous; leading to the Days or Periods of Eons and Ages from Hadean to Holocene. (1:2)

Day One: Post-Big-Bang, the Birth of the Universe. (10-20 Billion Years Ago, BYA)

Day Two: Post-Big-Bang, the Development of Galaxies of Stars and Planets, etc... (5-10, BYA)

Day Three: Precambrian Eon: Hadean (hades, hell, grave, death). (4-5, BYA)

Day Four: Precambrian Eon: Archean (archaic, ancient, azoic, prezoic). Consisting of 4 Eras:

Eoarchean, Paleoarchean, Mesoarchean, and Neoarchean. (2.5-4, BYA)

Day Five: Precambrian Eon: Proterozoic: 3 Zoic Eras: Paleo, Meso, Neo. (.5-2.5, BYA)

Day Six: Phanerozoic (Visible Life) Eon: 3 Eras: Paleo, Meso, Ceno (Recent, New). (500-0, MYA)

The Paleozoic: 7 Periods: Cambrian, Ordovician, Silurian, Devonian, Carboniferous Mississippian, Carboniferous Pennsylvanian, and Permian. (250-500 Million Years Ago, MYA)

The Mesozoic: 3 Periods: Triassic, Jurassic, and Cretaceous. (70-250, MYA)

The Cenozoic: 2 Periods: Tertiary and Quaternary. (70 MYA to Present)

Day Seven: Future?

The Ages or Times or Days of Geologic Life shows varieties of life forms in countless species, with life from the simplest to the most complex, small to great, and all kinds of intermediary forms. Science begins the evolutionary time-scale some 5 billion years ago shortly after the formation of the Earth in the Solar System in forming a solid crust, then the oceans and continents. They call this period of time Hadean, after the Greek Hades or Hell, single cell organisms and algae appear, with photosynthesis, emitting oxygen as by-product. Then invertebrates and vertebrates appear, then fishes, then plants and vegetation, then insects, fishes, and trees, mountains, and climate changes, reptiles, continents change, and mammals, then mountains, dinosaurs, and birds. At this time 65 million years ago the Earth becomes ruined in chaos from a super-giant asteroid impacting the Caribbean bringing death and destruction and extinction to most or all life forms. This followed by more severe climate changes. More climate and weather changes and the appearance of new life forms and the primates and diverse mammals, with earth flourishing with grass and vegetation and plant life. More mountains formed and the ice ages. And last of all appears humans and civilization and written history.

We see that the Creation Week of Science follows the pattern of the Creation Week of the Bible. The general stages of the six days are in fashion similar, the evolution of one is the design of the other, within the limits that are unknown, and details not understood. I cannot dismiss the evidence, and I try to understand the ways and work of God. It is certain that Scripture reveals God in His progression and production of the world.

I think it fitting to hear a well respected man of Science, an Astronomer whose honest skepticism and fair presentation of facts I have always appreciated since the early 80's. (Robert Jastrow, Ph.D. (1948), from Columbia University; Chief of the Theoretical Division of the National Aeronautics and Space Administration (1958-61), is an internationally known astronomer and authority on life in the Cosmos. He is the founder and director of NASA's

Goddard Institute for Space Studies, Professor of Astronomy and Geology (Geophysics) at Columbia University, Professor of Earth Sciences at Dartmouth College. Writings include: *Astronomy: Fundamentals and Frontiers* (Wiley, 1972); *God and the Astronomers* (Norton, 1978); *The Enchanted Loom* (Touchstone, 1983); Has been described by Paddy Chayevsky as "the greatest writer on science alive today." Dr. Jastrow is widely known for his TV appearances on astronomy and space exploration. He has been host on more than 100 CBS Network-TV programs on space science. BBC-TV and ITN-TV brought him to London for coverage of the Apollo flights. He is the author of *RED GIANTS AND WHITE DWARFS*, a Book of the Month Club alternate which sold 400,000 copies in several editions and languages. Dr. Jastrow's last book, *UNTIL THE SUN DIES*, was also a Book of the Month Club alternate and was widely acclaimed by reviewers :)

("God and the Astronomers:"Strange developments are going on in astronomy," writes Dr. Robert Jastrow. "They are fascinating partly because of their theological implications, and partly because of the peculiar reactions of scientists." The essence of the strange developments is that astronomers have proven the Universe was created in a fiery explosion twenty billion years ago. In the searing heat of the first moment, all the evidence was melted down and destroyed that science might have used to determine the cause of the great explosion. Dr. Jastrow writes, "This is the crux of the new story of Genesis." According to Dr. Jastrow, scientist did not expect to find evidence for an abrupt beginning. When the evidence began to accumulate, they were repelled by their own findings. Einstein wrote, "Such possibilities seem senseless," and the great English astronomer Eddington declared, "The notion of a beginning is repugnant." Dr. Jastrow comments, "There is a strong ring of feeling and emotion in these reactions. They come from the heart, whereas you would expect the judgments to come from the brain. Why?" This book contains his answer. At the end he writes, "The scientist has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries.")

("Recent developments in astronomy have implications that may go beyond their contribution to science itself. In a nutshell, astronomers, studying the Universe through their telescopes, have been forced to the conclusion that the world began suddenly, in a moment of creation, as the product of unknown forces. The first scientific indication of an abrupt beginning for the world appeared about fifty years ago. At that time American astronomers, studying the great clusters of stars called galaxies, stumbled on evidence that the entire Universe is blowing up before our eyes. According to their observations, all the galaxies in the Universe are moving away from us and from one another at very high speeds, and the most distant are receding at the extraordinary speed of hundreds of millions of miles an hour. This discovery led directly to the picture of a sudden beginning for the Universe; for if we retrace the movements of the moving galaxies backward in time, we find that at an earlier time they must have been closer together than they are today; at a still earlier time, they must have been still closer together; and if we go back far enough in time, we find that at a certain critical moment in the past all the galaxies in the Universe were packed together into one dense mass at an enormous density, pressure and temperature. Reacting to this pressure, the dense, hot matter must have exploded with incredible violence. The instant of the explosion marked the birth of the Universe. The seed of everything that has happened in the Universe was planted in that first instant; every star, every planet and every living creature in the Universe came into being as a

result of events that were set in motion in the moment of the cosmic explosion. It was literally the moment of Creation. From a philosophical point of view, this finding has traumatic implications for science. Scientists have always felt more comfortable with the idea of a Universe that has existed forever, because their thinking is permeated with the idea of Cause and Effect; they believe that every event that takes place in the world can be explained in a rational way as the consequence of some previous event. Einstein once said, "The scientist is possessed of a sense of infinite causation." If there is a religion in science, this statement can be regarded as its principal article of faith. But the latest astronomical results indicate that at some point in the past the chain of cause and effect terminated abruptly. An important event occurred-the origin of the world-for which there is no known cause or explanation within the realm of science. The Universe flashed into being, and we cannot find out what caused that to happen. This is a distressing result for scientists because, in the scientist's view, given enough time and money, he must be able to find an explanation for the beginning of the Universe on his own terms-an explanation that fits into the framework of natural rather than supernatural forces. So, the scientist asks himself, what cause led to the effect we call the Universe? And he proceeds to examine the conditions under which the world began. But then he sees that he is deprived-today, tomorrow, and very likely forever-of finding out the answer to this critical question. Why is that? The answer has to do with the conditions that prevailed in the first moments of the Universe's existence. At that time it must have been compressed to an enormous-perhaps infinite-density, temperature and pressure. The shock of that moment must have destroyed every relic of an earlier, pre-creation Universe that could have yielded a clue to the cause of the great explosion. To find that cause, the scientist must reconstruct the chain of events that took place prior to the seeming moment of creation, and led to the appearance of our Universe as their end product. But just this, he cannot do. For all the evidence he might have examined to that end has been melted down and destroyed in the intense heat and pressure of the first moment. No clue remains to the nature of the forces-natural or supernatural that conspired to bring about the event we call the Big Bang. This is a very surprising conclusion. Nothing in the history of science leads us to believe there should be a fundamental limit to the results of scientific inquiry. Science has had extraordinary success in piecing together the elements of a story of cosmic evolution that adds many details to the first pages of Genesis. The scientist has traced the history of the Universe back in time from the appearance of man to the lower animals, then across the threshold of life to a time when the earth did not exist, and then back farther still to a time when stars and galaxies had not yet formed and the heavens were dark. Now he goes farther back still, feeling he is close to success-the answer to the ultimate question of beginning-when suddenly the chain of cause and effect snaps. The birth of the Universe is an effect for which he cannot find the cause. Some say still that if the astronomer cannot find that cause today, he will find it tomorrow, and we will read about it in the New York Times when Walter Sullivan gets around to reporting on it. But I think the circumstances of the Big Bang-the fiery holocaust that destroyed the record of the past-make that extremely unlikely. This is why it seems to me and to others that the curtain drawn over the mystery of creation will never be raised by human efforts, at least in the foreseeable future. Although I am an agnostic, and not a believer, I still find much to ponder in the view expressed by the British astronomer E. A. Milne, who wrote, "We can make no

propositions about the state of affairs [in the beginning]; in the Divine act of creation God is unobserved and unwitnessed.")

We return to God. The LORD God is YHWH, Yod-He-Waw-He, Elohim; Who's Name is not explained here but shall be hereafter. The Hebrew Tetragrammaton, ha-Shem, is related to creation as it pertains to man, and not as it pertains to God. The Hebrew roots of the Divine Name I understand to be derived from four roots, for which we turn to the lexicons to get a better understanding: (The following is from the 1906 Abridged and Unabridged Gesenius's Hebrew-English with Biblical Aramaic-Chaldee by Brown-Driver-Briggs, compare also the New Edition of 1974.)

יהוה (YHWH) i.e. יהוה **personal name of Dei, God, Yahweh, or יהוה (YHWH), Y'howah, Yehowah, Jehovah,** the proper name of the God of Israel (**1.** MT יהוה (Qeri, read Adonai), or יהוה (Qeri, read Elohim) (אלהים), in the combinations יהוה אדני & יהוה אדני (see אדני, Adonai)), and with prep. מיהוה (Qeri, read לאדני, לאדני, לאדני (meDonai, laDonai, baDonai)), do not give the original form.). **II. 1.** יהוה is used with אלהים with or without suffixes. **A.** אלהים (Eloheka). **B.** with אלהים (Elohekem). **C.** with אלהינו (Eloheni). **D.** with אלהים (Elohehem). **E.** with אלהיו (Elohayu). **F.** with אלהי (Elohai). **G.** with אלהיך (Elohaiyik). **H.** with אלהים, probably always due to later editors, or to a Qeri (reading) which has crept into the text. **2.** The phrase יהוה is noteworthy: **A.** after אמר either alone or before relative and other clauses. **B.** after כי (a); (β) with אלהים; (γ) with אלהים; (δ) before relative and other clauses; (ε) with various forms of קדש; (ζ) with דברתי. **C.** after כי in various combinations. **D.** emphatic. **3.** יהוה is also used with several predicates, to form sacred names of holy places of YHWH. Whence יה (Yah) **n.pr.Dei, God** contraction from יהוה, first appears in early poems. Elsewhere יה is used only in late ψ (Psalms), especially in the Hallels, in the phrase הללויה (Hallelu-Yah, Hallelujah, and Alleluia). The Name is derived from or related to four roots: hayah, hawah, chawah, and chayah.

הָיָה (hayah) **verb, fall out, come to pass, become, be** — **Qal I. 1. A.** *fall out, happen.* **B.** *occur, take place, come about, come to pass, become,* sq. substantive (subj.) clause almost always + modifying (usually temporal) clause or phrase.: **A.** (1) וַיָּהִי *and it came to pass* that, most often following beAnd [הָיָה] **vb. become** — **Qal, unused root.**

[הָיָה] (hawah) verb, become — Qal, unused root.

חַיָּה (chayah, chawah) **nom.prop.fem. (life).** **II.** חַיָּה *village*, v. infr. sub **II.** יְהוֹאֵל.ח. **n.pr.m.** Kt; חַיָּה q.v. sub חַיָּה.

חַיָּה (chayah) **verb, live** — **Qal 1. live:** **A.** *have life;* also in phrase וַיָּחִי *and he lived* (so many years) with acc. of time. **B.** *continue in life, remain alive;* also נַפְשׁ חַיָּה *live, of the soul or the self;* חַיָּה *live in the presence of;* חַיָּה ב' *live among.* **C.** *sustain life, live on or upon* (על), of the animal life, by the sword, by bread; elsewhere in pregnant sense of fulness of life in divine favour, sustained by (על) everything that issueth out of the mouth of י'; his promises (?); of wicked man, by repentance; c. כָּ by the statutes and judgments of י' if a man do them. **D.** *live (prosperously).* **2. be quickened, revive:** **A.** *from sickness.* **B.** *fr. discouragement* of the spirit. **C.** *fr. faintness.* **D.** *fr. death;* by return of נַפְשׁ, of רוּחַ. **Pi. 1.** *preserve alive, let live; keep in existence* heaven and earth;

nourish, young cow, lamb. **2. give life**, to man when created. **3. quicken, revive, refresh: A. restore to life**, the dead; the dying. **B. cause to grow**, grain. **C. restore**, a ruined city, stones destroyed by fire. **D. revive**, the people of י' by י' himself with fulness of life in his favour. **Hiph.**

1. preserve alive, let live. 2. quicken, revive: A. restore to health, a leper, Hezekiah. **B. revive the** רונה and לב. **C. restore to life**, the dead.

אֵל חַי; חַי יְהוָה as the *living one*, the fountain of life חַי יְהוָה *Yahweh is living*; the formula of the oath is חַי אֲדֹנָי; צְבָאוֹת חַי י'; as used by God Himself it is חַי אֲנִי, elsewhere חַי אֲנִי; with exception of בְּחַי הָעוֹלָם *by him who liveth for ever*, חַי is always (as an artificial distinction of scribes) used of non-sacred oaths, v. **b. b. of man:** אָדָם חַי *a living man*, in antith. חַי; collective; Absalom; Naboth; a son or lad; usually pl. חַיִּים *alive, living*; taking prisoners *alive; living* (prosperously). Note phrases: (חַי) אֶרֶץ *yet alive*; עוֹד חַי *land of the living*; חַי צֶרֶר *bundle of the living*. In the oath by life of men חַי is pointed always חַי.

c. of animals, alive, living: ox; goat; bird; dog; animals in general; חַי בֶּשָׂר *living raw flesh*. **d. animals and man**, phrases for either or both. **e. (dubious) of vegetation**, as thorn, *green*. **f. of water, flowing, fresh** 2. מֵי חַיִּים. (dubious) *lively, active:* אִישׁ חַי *an active man* (but Qeri חַיִּל is to be preferred). **3. reviving:** בְּצֵת חַיָּה *at the time (when it is) reviving*, the spring.

חַיָּה (chayah) **nom.fem. living thing, soul, animal** — **1. animal**, as a living, active being: **a. in general.** **b. wild animals**, on account of their vital energy and activity. **c. living beings**, of the cherubic chariot. **2. life**, only in late poetry. **3. revival, renewal: of strength** (re-invigoration); v. חַיָּה 2.

חַיִּים (chayim) **nom.masc.plural, abstract emphatic, life, lives, souls** — **1. life:** physical. **2. life:** as welfare and happiness in king's presence; as consisting of earthly felicity combined (often) with spiritual blessedness; used only once distinctly of eternal life (late) 3. עוֹלָם חַיָּה. *sustenance, maintenance*, v. חַיָּה.

The four roots are only two primary or strong, namely, hayah and chayah, being and life or to be and to live. The strongest and most used is hayah, from which the Ehyeh Asher Ehyeh (I am That I am, I become Who I become) is derived and reveals the proper meaning of the Divine Name. The proper or best pronunciation of the YHWH is of little importance to me, the ignorance and confusion has been permanently and universally fixed. I will say this in these reflections that the harsh criticism against the old pronunciation of three syllables in favor of the new scholarly two syllables is a great mistake. The common English transliterated Jehovah was originally Yehowah, the J early being Y, and the V being W, the alterations due to French and German influence. The Spanish since the 1500s is Jehova pronounced 'Ehovah, the J in Spanish being softened or aspirated or muted, often to Y as in Juan pronounced 'Wan, 'Uan, but we say John. Many just translate it as the Eternal or the Name. The sacredness is not in its exact enunciation but in fear and honor and love to Him as God Eternal. The Jews have continually guarded the Sacred Name by various substitutions and clever alterations, even to applying the protection or fence to other languages. In English the most popular of these substitutes or alternatives are Lord, LORD, ha-Shem, the Almighty, and G-d. I will give Gesenius' Lexicon translated and edited by Tregelles in which most of the history and controversy is touched upon briefly.

(Gesenius's Hebrew & Chaldee Lexicon to the Old Testament Scriptures, translated from Latin and German with Additions and Corrections from Gesenius's Thesaurus and other works by Tregelles (1846-1864-1893-1974) and Robinson (20th edition, 1871; also Gesenius of Brown-Driver-Briggs both old and new edition 1906, 1974.)

“(YHWH, YeHoWah, Y’howah): *Jehovah*, the proper name of the supreme God (ha-Elohim)) amongst the Hebrews. The later Hebrews, for some centuries before the time of Christ, either misled by a false interpretation of certain laws (Ex. 20:7; Lev. 24:11), or else following some old superstition, regarded this name as so very holy, that it might not even be pronounced (see Philo, *Vitae Mosis* (Life of Moses) t. iii. p.519, 529). Whenever, therefore, this *nomen tetragrammaton* occurred in the sacred text (haShem, Shem Hamphorash, the ineffable incommunicable unpronounceable Name.), they were accustomed to substitute for it (Adonai) and thus the vowels of the noun (Adonai) are in the Massoretic text placed under the four letters (YHWH), but with this difference, that the initial Yod receives a simple and not a compound Sh'va (Y’howah, Yehowah, and not Yahowah) prefixes, however, receive the same points as if they were followed by (Adonai), thus , (laiHowah, baiHowah, me-Howah). This custom was already in vogue in the days of the LXX (Septuagint, Seventy) translators; and thus it is that they everywhere translate (YHWH) by (ho *Kurios, Dominus, Senor, Herr, Lord*) (Adonai): the Samaritans have also followed a similar custom, so that for (YHWH) they pronounce (Shima (i. q. hashShem). Where the text has (Adni Yhwh), in order that *Adonai* should not be twice repeated, the Jews read (Adonai Elohim), and they write (Adonai Yahowih).”

“As it is thus evident that the word (Yehowah, Y’howah) does not stand with its own vowels, but with those of another word, the inquiry arises, what then are its true and genuine vowels? Several consider that (Yahaoh is the true pronunciation (according to the analogy of (Yaaqob, Yakob, Jacob; Paroh, Par’oh, Pharroah), rightly appealing to the authority of certain ancient writers, who have stated that the God of the Hebrews was called (IAO) (Diod. i. 94 (historousi....tous nomous didonai---para de tous loudaious Mosen ton IAO epikaloumenon Theon). Macrob. Sat. i. 18. Hesych. v. (Ozeias), interp. ad Clement. Alexander. Stromata, v. p. 666. Theodotion quajst, 15 ad Exod: (kalousi de auto Samareitai) IABE [Yahweh, Yahaweh] *loudaioi de IAO*); to which also may be added, that this same form appears on the gems of the Egyptian Gnostics as the name of God (Irenaeus adversus. Hseres. (Against Heresies) i. 34; ii. 26. Bellermaun, uber die Gemmen der Alten mit dem Abraxasbilde, i. ii.). Not very dissimilar is the name IEYO of Philo Byblius ap. Eusebius praep. Evang (Preparation for the Gospel). i. 9; and IAOY (Yahu) in Clement Al. Strom, v. p. 562. Others, as Reland (decad, exercitatt. de vera pronunciatione nominis Jehova, Traj. ad Rh. 1707, 8.), following the Samaritans, suppose that (Yahweh) was anciently the true pronunciation, and they have an additional ground for the opinion in the abbreviated forms (Yahu) and (Yah). Also those who consider that (Yehowah, Jehovah) was the actual pronunciation (Michaelis in Supplement p. 524) are not altogether without ground on which to defend their opinion. In this way can the abbreviated syllables (Yehu) and (Yo), with which many proper names begin, be more satisfactorily explained. [This last argument goes a long way to prove the vowels (Yehowah) to be the true ones.] {{See also Ginsburg Massorah Ha Massorah, four volumes of most of the manuscript readings and all

variations of usage and occurrences.}} To give my own opinion [This opinion Gesenius afterwards THOROUGHLY retracted; see Thesaurus. and Amer. trans, in voc.: he calls such comparisons and derivations, "waste of time and labour;" would that he had learned how irreverent a mode this was of treating such subjects!], I suppose this word to be one of the most remote antiquity, perhaps of the same origin as *Jovis*, Jupiter, and transferred from the Egyptians to the Hebrews [What an idea! God Himself revealed this as His own name; the Israelites could never have received it from the Egyptians]. (Compare what has been said above, as to the use of this name on the Egyptian gems [but these gems are not of the most remote antiquity; they are the work of heretics of the second and third centuries]), and then so inflected by the Hebrews, that it might appear, both in form and origin, to be Phenicio-Shemitic (see Mosheh, behemoth)." (From Brown-Driver-Brigg's Gesenius: "The pronunciation *Jehovah* unknown until 1520, when it was introduced by Galatinus; but it was contested by Le Mercier, J. Drusius, and L. Capellus, as against grammatical and historical propriety (compare F. Bottcher's Lehrbuch d. Hebr. Sprache).)

(Notes on the Name YHWH; George F. Moore; the Pronunciation Jehovah. "In modern books of reference the origin of the hybrid Jehovah is usually attributed to Petrus Galatinus, a Franciscan friar, confessor of Pope Leo X, in his *De arcanis catholicae veritatis*, published in 1518. Thus, in the New Hebrew and English Lexicon (p. 218), Professor Briggs writes: "The pronunciation Jehovah was unknown until 1520, when it was introduced by Galatinus." (1. Similarly, and with the same error in the date, A. B. Davidson, in *Hastings' Dictionary of the Bible*, II (1899), p. 199; and E. Kautzsch, *ibid.*, Extra Volume, p. 625 (with the correct date).) The writers who in the seventeenth century combated the pronunciation Jehovah make similar assertions, though not all with equal positiveness. Drusius, in the preface of his *Tetragrammaton* (1604), (2. Reprinted, with other discussions, on both sides of the question, by Reland, *Decas exercitationum philologicarum de vera pronuntiatione nominis Jehova*, 1707. For convenience of reference I cite these dissertations, some of which in their separate form are rare, by Roland's pages,) calls Galatinus "pater vulgatae lectionis;" and, again (p. 67), declares "primus in hunc errorem nos induxit Galatinus;" but, when he comes to discuss more particularly Galatinus' words (p. 90), expresses himself more cautiously: "Fieri potest ut errem, tamen inclino ut credam, parentem lectionis Jehova Petrum Galatinum esse. Nam, ante qui sic legerit, neminem novi." (In a note on this passage Reland pointed out that Jehova was used by Porchetus de Salvaticis, who wrote in 1303. See below, p. 147.) Sixtinus Amama (*De nomine tetragrammato*, 1628), a pious pupil of Drusius, says (*Decas*, p. 205): "Nullus certe, vocem earn cuiquam ante P. Galatinum usurpatam, adhuc ostendit." He rightly attributes the occurrence of Jehova in certain printed editions of Jerome, (*Breviarium in Psalterium*, on Ps. 8, Plantin edition.) Paul of Burgos, and Dionysius Carthusianus, to the editors. Cappellus (*Oratio de SS. Dei nomine tetragrammato*, 1624) (5. The *Oratio* was first printed at the end of Cappellus' *Arcanumpunctuationis* (1624), pp. 313-332; then in the revised edition of the *Arcanum* (1643); finally, as an appendix to his *Critica Sacra* (Paris, 1650), pp. 690-712, with a *Defensio*, chiefly against the reply of Gataker (*ibid.*, pp. 713-739). In this ultimate form it is reprinted by Reland.) is less guarded; he speaks of "Galatinus, quern primum dicunt in orbem terrarum vocem istam Jehova invexisse" (*Decas*, p. 270); and roundly affirms, "Nemo ante Galatinum legit vel Jova, vel Jehova" (*ibid.* p. 291).)

"To this origin, allusion is made Exod. 3:14; (Ehyeh Asher Ehyeh) "I (ever) shall be (the same) that I am (to-day);" compare Apocalypse 1:4.8. (ho on kai ho en kai ho erchomenos): the name (YHWH) being derived from the verb (hawah) to be, was considered to signify God as *eternal* and immutable, Who will never be other than the same. Allusion is made to the same etymology, Hosea 12:6, (Yehowah Zikro)."Jehovah (i.e. the Eternal, the Immutable) is His name." [We have thus the authority of God in His word, that this name is derived from the idea of *being, existence*, and not from any relics of Egyptian idolatry.] With this may be compared the inscription of the Sai'tic temple, Plutarch de Iside et Osiride, c. 9, (ego eimi to gegonos kai esomenon). [This shows how Pagans borrowed ideas from the true theology of God's revelation, and not that the latter borrowed anything from the former.]"

"As to the usage of the word, the same supreme God, and the (Theos epichorios) [God was in an especial sense the God of the Israelites, but no idea must be admitted for a moment which would even seem to localize the God whose name is Jehovah of Hosts] tutelar God of the Hebrews, is called in the Old Testament by His proper name (Yehowah) and by the appellative (Elohim haElohim) (ho Theos, Allah), sometimes promiscuously, and sometimes the one or the other is used according to the nature of the expressions, or the custom of the writers (see p.49, B), (neum Yehowah, koh amar Yehowah, Ruach Yehowah, am Yehowah, ebed Yehowah), etc. The use of the word is to be especially observed in the following cases. (A.) (Yehowah Elohim) *i.e. Jehovah God* (in apposition, and not, as some have maintained, *Jehovah of Gods*, sc. the chief), the customary appellation of Jehovah in Genesis chap. 2:3, elsewhere less frequent, see however"

The pronunciation of the Four-Letters is certainly no longer positively known, for the Jews in guarding the Sacred Name, lost and then confused the pronunciation forever. However the substitution and alteration of the vowel-points of the four letters does not change the possible valid pronunciation. We have the single syllable form of the Name; we also have dual and triple syllables of pre-reformation-renaissance form and now those of modern times. The Hebrew text is pointed in several ways, with some intention to hide the true sound, or accidental profanation. The analogies of the compound forms with the Name suggest both Yeho-, and Yah-, or -iah, and -yah. The changes of each letter in transliteration into other languages are several: y, l, and j; e, a, h, and o, u, v, and w; and these variants are unavoidable when the tongue of a certain people limits the ability to pronounce exactly the letters or vowel points. The tri-syllabic form was in use since the 13th century among the Jews going back to the innovation of the vowel points as a writing system. The Aramaic-Syriac-Chaldean and Arabic system of vowel-points attest to the possible possibilities within the cognate and the close related languages for the Biblical Hebrew. The Ancient Hebrew as with the Modern Hebrew has its own variants and options. It is certain that as with the advocates of the Documentary System of the many Bible books, especially their reconstruction of Genesis, these same scholars are not hesitant to advocate their dual-syllable sound as absolute truth and established fact. The assertion that the tri-syllable was a Roman Catholic invention of the early 16th century is a scholarly myth without creditability as to documentation beyond scholars slinging and making accusations against the new liberty of the Reformers, since before then the Jewish orthodoxy prohibited and concealed the obvious. If the root is hayah and chayah by way of Ehyeh then

the probability is far stronger as a tri-syllable word rather than dual. If Joshua or Judah be taken as the example then Yehoshua (the last letter is a silent Ayin sustained by a vowel-point) Yehudah. Finally, the very first word that proceeded from God's mouth was yehi, let-be, become, exist of day one; followed by yehi and yehi for the first day and repeated on the following days; then the last words He spoke of the Creation week at the end of day six, verse 29, was yihyeh. It-shall-be, let it be, food for them, and the them also refers, verse 30, to man and animals as nephesh chayah, living souls, breathing life, which is given in the margin of both AKJV and the ASV. Later we will have Adam's name for his wife is Eve or Chaiwah and Havah which means Life.

The description in the Generations of Heaven and Earth are the actual process used in the manufacturing of the creation in which we are told when and how this work was done. The earth or land was barren and dry without rain only a mist or stream irrigated the ground, adamah. The marginal notes and the variant renderings of different translations confirm the difficulty of these verses leading to man's formation. The interpretation that the description is another account of the creation week is not sustainable. Adam was not yet formed or birthed, but was already conceived and in God's creation. The earth as the place for man was not ready. And as the house is built after the land is prepared by clearings and grading, the foundation being laid to construct what must be manufactured from the ground. In the creation week the Word is given but here we have the Land and the Man, that is, the people who must live on it and fulfill God's purpose or words. The ground must be cultivated to yield by growth what will feed man and animals. The Lord (YHWH) prepares Earth as His Eden in which He plants a Garden for man. Adam was formed from the dust of the ground, the adamah, and partakes of the earth and shares animal life. Water was necessary to soften the dry-land, which would nourish the ground to grow vegetation of variety and value. In the creation week earth is submerged in waters, but in Eden the land was dry and watered by mist and streams or springs, which will become rivers. The formation is a special creation marking God's masterpiece which will be His signature work and confirm His majesty and glory because it bears His image and likeness, and decreed to be the lord of earth and of all in it or of it. That God could have brought into being the prepared earth and its creatures and Adam in a day or an hour or minute or a second we doubt not, but this would not stamp His personality and relationship but only His power and wisdom. We say, if no pain there is not gain. And the Lord took pain to slowly cultivate the ground from a field to useful lot, and to plant what He deemed best and good.

Man is formed (yitzer) from the dust or dirt as clay and mud is formed, with all the earthly elements and especially water. Adam is often interpreted as derived from adam or adm meaning red, or from dam meaning blood; but these are deficient, adam is from adamah the ground of the earth. Whether it was reddish as some earth is does not dictate its proper meaning, nor because they are similar in form or sound make their root the same. The Arabic is easier proved to be influenced by these roots being alike than be derived from each other though they may share a more primitive origin. Adam is man as so formed while still not alive. The Lord breathed the breath of life into man's nostrils and he became a living soul. As a living soul he shares the animal life of other creatures who were called such in the creation week,

but unlike them receives from the Lord God His own direct and divine living or life-giving breath which births life, a soul. All that a human soul is, is found in Adam who begins life without ability to care for himself, and ignorant of all things. He must learn from the Lord all that pertains to life and God. This divine life as living breath is capable of growth and development to make a man lord of all on earth. But in order to grow he needs God in everything. He will discover himself as he interacts and relates to fellow creatures and the Lord. We are not told a thousand things which must needs be lived and learnt, but we are told enough to lead us to and keep us in the truth. In the creation week these things are not revealed or decreed, but they are here vital to man. In the creation week we learn of God in many things, being and doing, and these many attributes and descriptions of God, or Divine details of His Person, must one by one be generated and perfected in Adam. The Lord must build a home for Adam, a living place, and this place must be a Garden, a Paradise, in Eden eastward (Gan-Eden miQedem), and he moved Adam from his birthplace to his new home and working place where he will learn to work and rule in living. This Garden of Eden, nourished by waters, settled by the Lord, and now occupied by man, is not a ordinary place, but initially must be a nursery of living and learning. The Lord furnished the Garden with many trees of beauty and appeal, healthy and healing, all that was essential to Adam. Two Trees were also made at the center of the Garden, one of Life and the other of Knowledge of Good and Evil. What and why these two trees were needful will soon be disclosed.

The History continues that a River proceeded forth out of Eden to irrigate the Garden, which then parted into four heads or rivers. The rivers are described from south to north. The two northern extremities, the rivers are well known, the Hiddekel or Tigris River flows north east from the garden to Akkad through Bagdad and Assyria up to Armenia, and the Euphrates which is west of the Tigris flowing through Sumer and Babylon up to Syria and Turkey. The two rivers listed as 3rd and 4th are basically unchanged from then to now, and they converge at Bosra. The first two rivers flow from the garden southward and part to the west and the east. The two southern extremities the Rivers, Pison and Gihon, the 1st and 2nd, are enigmatic and create controversy. Most agree that the two northern rivers meet at the southern end of Mesopotamia whence that name is derived meaning Between-Rivers, the land of the most ancient Sumerians and Babylonians and also of the ancient Akkadians and Assyrians. The ancient Biblical Pison River flows around or turns to or through the ancient Land of Havilah where gold, bdellium, and the onyx stone are valued. The ancient Gihon River turned to or around Ethiopia which in Hebrew is Cush or northern Africa. The ancient Gihon is not of Jerusalem as some quickly assume. The modern attraction to the Kharkeh east of the Tigris and Karun east of Kharkeh falls short in several areas and features. The Euphrates or Al-Furat, and the Tigris, from Persian or Hiddekel, now Dijlat of the Shat-al-Arab are clearly and easily traced, and historically valid, and are the rivers that flow from the Zagros Mountains. The earth is ever changing, and the continents undergone changes in size and shape by several processes. It is known in modern times that the earth's constitution is made up of various layers, and center is molten hot larva as seen in volcanoes in eruption. Again, this layered composition of the earth is made up of larger segments of land throughout the earth and in and under the oceans. Science by knowledge of Plate Tectonics has mapped out the fractured planet and all its major plates. There are about ten plates so named, and one is called the Arabian Plate which borders

the Indian Plate where great and mighty activity is visibly taking place in these two continental plates are deep below the ocean are shifting and sliding away from each other, at opposite directions and different speed. The plate fault line Arabia goes down from eastern shores of Mediterranean Sea along the borders of Syria and Lebanon and Israel or Palestine, continuing southward in a straight line to the coast line of the Sea of Aqaba down to the tip of Sinai Peninsula, straight down through the middle of the Red Sea and turning westward in the middle of the Gulf of Aden into the Indian Ocean meeting the larger Indian Plate. It is due to this, according to God's design in the creation of the world in such an awesome manner, most dreadful with wondrous grandeur in wisdom and power, that earth changes and reveals land from beneath and swallows land from above. It is well known that the tip of the Persian Gulf has moved forward and submerging land that once was visible and livable in southern Iraq and Kuwait along with Bahrain and ancient Dilmun. I am persuaded that Eden's Garden, Gan-Eden, is gone into the sea of death. In the Garden the two rivers were met with two more heads or mouths or streams that flowed into the sea in two different directions. One flowed southward to the east along the borders of ancient Elam and southern Persia or Iran and into southern India; the other flowed south west on the eastern coast of Arabia going around Arabia unto Sinai Peninsula then down to east coast of Africa or Cush including ancient Ethiopia. The Nile River is not to be regarded to have anything to do with Gan-Eden. As in modern times the southern coast by land or sea can be followed, so anciently the two rivers in the form of the Gulfs enabled the culture and civilization to spread from Adam's first home till the Great Flood swept them and the Garden away under the waters. But I leave you to think as you wish. I am sure of this that after the Flood and at the time of Moses Adam's first real estate was no longer visible or known except in stories and myths and oral tradition and primitive writings. These things contain many mysteries some of which will begin to unfold.

The Lord God moves Adam into the Gan-Eden to cultivate and care for it. We are not told of the countless things or the time involved to nurse and train Adam from absolute zero human experiences to a state of maturity to work and rule. I use to think the Lord made Adam mature as a perfect adult, but I was childish in my thinking. Adam would go through human experiences just like all humans go through to develop after birth and just like the Messiah, the Word incarnate did from childhood to teens to adulthood. Adam is commanded a prohibition, after a general permission as to the trees of the Garden, in regards to the Tree of Knowledge of Good and Evil, with the penalty of dying death (literal rendering noted in the marginal notes of many versions, and pointed out by countless interpreters). We are not yet taught what evil is or death, but we have been shown that darkness is opposite light, and the creation as coming from God was good, even very good. Man is created without his choice or will, but here Adam has a choice and will to obey the Lord or to disobey God. Adam was made alive by the Lord God and he will surely die if He disobeys God and eats of the forbidden tree. Adam names the animals brought to him but remains alone without his match. In the creation week Adam was made both male and female, their name was Adam, and referred to as them. Here Adam is alone without the female or woman to fulfill God's words, His creativity.

The Lord then put Adam in deep sleep, anesthetized him, to operate in opening Adam's flesh and removing piece of him, rib or side or whatever, and reclosed his flesh. The side-piece

is made or built into a woman (ishah, female). We are not told of the degree of time and training required to bring her to Adam, but she is in the second order by design. She is brought to Adam who pronounced that this one is bone of my bones and flesh of my flesh, and calls her woman (ishah, from ish). The writer adds that a man (ish) leaves father and mother to cling and attach to his wife (ishah, female or woman), and thus the two become one flesh (basar). This is the first three occurrences of the word flesh, and here one flesh refers to the union of two in the procreation of offspring to fulfill God's words. In simple innocence in unashamed nakedness we have the first union or marriage the conjugal rights and state. They share a common life and body in the institution and creation of a sacred but natural union, shared in a lesser degree by the animals.

Man is presented as a direct and specific creation of God, formed and nursed by the Lord. His origin is divine in that he shares God's image and likeness, and all that he was and became came from the Lord. Angels are not brought in to educate Adam and his wife, nor is man seen in some primitive and barbaric state of ignorance and alienation from God. There are some who would have us believe these things are mere symbolism of human development and would lead us to their newly developed theories of various forms of evolution from primates to Homo sapiens. This they find in science and natural philosophy by the relatedness of all living creatures, that life is similar in all species and thus must derive one from the other in a serial variety of simplest forms of life to ever increasing complex species which generate and evolve by adaptation in a struggle to exist and live in the most suitable manner. We cannot deny that in creation the patterns and symmetry of the Creator must exist, that in nature His wisdom and genius is found. In fact we expect to see in the physical world the unseen counterparts or a resemblance and correspondence or reflection in the universe. It gives no credit to God to ignore or reject the countless evidence of His manifold works in nature or its reality. We also expect to find in inspired Scripture as words and truth coming from God must also mirror the same patterns and analogies, and also the anomalies that must exist with such an infinite God. Here we read of man's creation by God in very simple terms and a succinct picture which cannot be ignored by any intelligent person. Adam was formed as a first and an original creature by the Lord out of the dust of the ground and inbreathed by the Lord with the breath of life to live and become lord of all the earth. As with the creation so also here, man originates from God in this manner or the Bible is broken and invalidated, without truth and revelation. We will reflect on the ancient chronology in the upcoming chapters, but say here that the time is very recent of several thousands of years (say 6-12) and cannot be reconciled to the hundreds of thousands or millions the scientific evolution requires. That man is unique among all animals is Genesis and that all creation came from God is truth. Therefore all creatures which resemble man were created by God in their species and innumerable variations. Scripture is not broken in admission of the fossil remains of pre-humans or other evidences of life forms reaching back into the dateless past. If God created certain species to adapt or transform or mutate it does not weaken faith and harm the truth. It's when we touch what is holy and belongs to God that we do great injury to our souls. It is a true saying that the ancients were deceived by ignorance of the world but modern man is deceived by his ever increasing knowledge of the universe. But as in our reflections on the Creation Week, so too

here we will let the learned speak for themselves as to their doctrines and theories of human origins.

1. The Smithsonian Institution on their website has a Human Family Tree chart exhibiting human evolution, from a chain of links backward or downward to a single unknown trunk as a common ancestor, extending beyond 6 million years ago (mya). The Tree branches upward with some unknown Families, then the earliest Ardipithecus group of four identifiable primates, some 4-6 mya. Next is the Australopithecus group, consisting of primate types, more advanced, 2-4 mya; then this follows the Paranthropus group of three types, 1.5 - 2.5 mya. The last large group at top is Homo group of 6 types before modern man, called Homo sapiens-sapiens from 2 mya to the present.

The general scheme is the same in almost all institutions of learning in the world of science. The past twenty years have seen some modifications of the hominid lineage, adding and dropping, classification changes, and especially dates adjusted. Encyclopedia Britannica, Scientific America, and so many others offer the same theory of human origins. I give the National Geographic Society construction of the fossil remains.

2. ("The Human Origins Project, a joint initiative of the National Geographic Society and the Turkana Basin Institute, will utilize cutting-edge technology to become the largest and most informative multilingual resource available on the subject of human evolution. Over the past 35 years, the Koobi Fora region in northern Kenya's Turkana Basin has yielded a wealth of fossil material that has revealed a great deal of information about human history and origins. Some 16,000 fossils, including 350 hominid specimens, have been collected from the basin. The findings help scientists understand hominid behavior like tool use, piece together basic hominid lineages, and understand hominid diversity. Based on past successes in the Turkana Basin, researchers are hopeful that the next five to ten years of fieldwork will yield important new finds. Paleontologists are frequently discovering new sites, and greater numbers of students and professionals are now devoted to this project. Additionally, advances in technology are making paleontological and archaeological research more efficient and accurate. Using new methods of analyzing oxygen and carbon isotopes in fossils, scientists are now able to study the diet of extinct herbivores and the environments in which they lived. Satellite technology has also improved collection techniques and advanced computers can analyze and store more complex sets of data.

Project Goals:

The Human Origins Project is the most ambitious and comprehensive undertaking of its kind; and researchers has high hopes for its outcomes. Goals of the mission include creating a Web resource that contributes to our understanding of human origins; educating and inspiring the next generation of scientists; providing means of research for global and indigenous paleontologists, geologists, scientists, and students; creating a collaborative community and virtual meeting space for anyone interested in human origins; and presenting a prehistory of early humans. Scientists in the field and in the lab are working hard to ensure the vast potential of the Human Origins Project is realized.

What Genes and Fossils Tell Us:

Scientists have long held that modern humans originated in Africa because that's where they've found the oldest bones. Geneticists have come to the same conclusion by looking at Africa's vast genetic diversity, which could only have arisen as DNA mutated over millennia. There's less consensus about the routes our ancestors took in their journey out of Africa and around the planet. Early migrations stalled but left behind evidence such as a human skull from 92,000 years ago at Qafzeh, Israel. Those people may have taken a northern route through the Nile Valley into the Middle East. But other emigrants who left Africa tens of thousands of years later could also have taken a different route: across the southern end of the Red Sea. Scientists say these more recent wanderers gave rise to the 5.5 billion humans living outside Africa today. "I think the broad human prehistoric framework is in place," says geneticist Peter Forster of the McDonald Institute for Archaeological Research in Cambridge, England, "and we are now fitting in the details."

1. African Cradle: Most paleoanthropologists and geneticists agree that modern humans arose some 200,000 years ago in Africa. The earliest modern human fossils were found in Omo Kibish, Ethiopia. Sites in Israel hold the earliest evidence of modern humans outside Africa, but that group went no farther, dying out about 90,000 years ago.

2. Out of Africa: Genetic data show that a small group of modern humans left Africa for good 70,000 to 50,000 years ago and eventually replaced all earlier types of humans, such as Neanderthals. All non- Africans are the descendants of these travelers, who may have migrated around the top of the Red Sea or across its narrow southern opening.

3. The First Australians: Discoveries at two ancient sites—artifacts from Malakunanja and fossils from Lake Mungo—indicated that modern humans followed a coastal route along southern Asia and reached Australia nearly 50,000 years ago. Their descendants, Australian Aborigines, remained genetically isolated on that island continent until recently.

4. Early Europeans: Paleoanthropologists long thought that the peopling of Europe followed a route from North Africa through the Levant. But genetic data show that the DNA of today's western Eurasians resembles that of people in India. It's possible that an inland migration from Asia seeded Europe between 40,000 and 30,000 years ago.

5. Populating Asia: Around 40,000 years ago, humans pushed into Central Asia and arrived on the grassy steppes north of the Himalaya. At the same time, they traveled through Southeast Asia and China, eventually reaching Japan and Siberia. Genetic clues indicate that humans in northern Asia eventually migrated to the Americas.

6. Into the New World: Exactly when the first people arrived in the Americas is still hotly debated. Genetic evidence suggests it was between 20,000 and 15,000 years ago, when sea levels were low and land connected Siberia to Alaska. Ice sheets would have covered the interior of North America, forcing the new arrivals to travel down the west coast.")

3. (" . . . documents summarizing the hominid fossil record and hypothesized lines of human evolution from 5 million years ago to the present. Under the current taxonomy (based on genetic rather than behavioral criteria), the term "hominid" refers to members of the biological human family Hominidae: living humans, all human ancestors, the many extinct members of *Australopithecus*, and our closest primate relatives, the chimpanzee and gorilla. According to *The Tree of Life* by Guillaume Lecointre and Hervé Le Guyader (Harvard University Press: 2006), the similarly named and easily confused categories of humans and near human apes, in order of increasing inclusiveness, are: Hominini: -modern humans and all previous human,

australopithecine, paranthropine and ardipithecine ancestors. Homininae: - all of the above, plus chimpanzees (*Panini*), our closest living biological kin (a genetic kinship so close that some scientists have suggested their genus name should be changed from *Pan* to *Homo*). Hominidae: - all of the above, plus gorillas (*Gorillinae*). Hominoidea: - all of the above, plus gibbons (*Hylobatoidea*).")

The theory of Evolution is a doctrine barely understood even after 150 years since Darwin first shook the world with this newly established idea. The fossils are scant and mostly incomplete specimens. I have long ago abandoned the notion that scientists have settled the dating and chronology, but I will continue to hear them out. It is reasonable certain that there are pre-human ape-like creatures or animals, and these species are far below humans in creativity, culture, civilization, and countless details of modern man. I doubt not that these animals, creatures having life, are also God's creation and prepared by Him to show His greatest achievement in creating a creature to bear and reflect Himself. These pre-Adam animals, or hominids, are not of this present creation and world. I could concede this much and no more, in keeping with Scripture, that the fossil remains are links leading to the creation of man, in this manner, that God made them like His other works which we see everywhere. The animals and various life forms, whatever they be matters not, for His own end, as the Potter makes and remakes His vessels, so before Adam, God must make various animals, even those approaching human beings, so that as with all His other works He might perfect what He desires most. I for one bow in heart at His awesome majesty and His terrible ways mixed or permeated with goodness, mercy, kindness, and love. I know people think that the Lord does not need to learn or suffer, that He cannot change or repent, that He makes no mistakes, or is not foolish, but to the contrary His foolishness is infinite wisdom compared to man's wisdom and knowledge; His creation of evil, darkness, ignorance, death and all such things of His creation and nature. I do not have any interest to search Him out in such things; I am grateful to see man exploring the universe and nature and bringing to light His incomprehensible transcendent wisdom and glory. I do not look upon modern discoveries of science and other disciplines as something to shrink from, nor do I think myself wise beyond measure as if denial of plain facts repudiates error or confirms truth. There is war between the Bible and reason, but it is not about the truth, as if God can be thwarted, but rather of faith and heart to give God a chance to prove Himself to each man and woman, as He has so done in Christ.

We return to the History of the Heavens and the Earth concerning Adam.

The Bible makes no claims as a book of religion or science, nor philosophy or history and the like. It does record things touching many categories of knowledge more or less as it comes to importance in the interaction of God with Adam and Noah, from Shem to Abraham, Isaac, and Jacob or Israel. Israel as the Hebrew race is followed through the generations and lives of Joseph, Moses, Joshua, Samuel, David, and finally to Christ. The generations are selected histories inspiring and inspired in relations to the Lord God as He moves in and through His creation with His creatures to bring about His will and way. Genesis as the book of origins begins the seeds of all that follow and governs the definitions and interpretations which unfold. As with cosmology in the creation week in chapter one, so here in chapter two the creation continues in its generations and history beginning with man. The story of man is anthropology

and all that is seeded in it with properties of its own determined by design as a seed to a tree. Man is the vital life of the cosmos as a seed in the earth, because the Creator and Maker has so willed and said. Men study and discover His mysteries and secrets in many things and ways, but the greatest discovery is man himself as the reflection of God. Every detail and every word inspired by God instructs us to Him and of Him as we are guided along our generations. Genesis is the story of God in man.

Man's constitution in anatomy and psychology as with the heavens in astronomy and the earth in geology, is revealed in chapter two and thereafter. The two stories are intertwined and are connected, but they are not two versions of the same thing and pieced together by clever documentary devices, and then interpreted by ingenious theories and promoted as doctrines of the wise and the learned. If we go back far enough, be it hundreds of years or thousands of years we discover the innumerable ideas that mankind has created and invented of heavenly things and earthly things, and if God was not concerned with His creation, that is His world, mankind would not have any truth to trust. As with today in every field among all nations, there is the widest spectrum of human perspectives as to everything. Experimental science and experience in living will eventually expose the errors and evils in what we believe and teach, if not to ourselves then to others, if not in this generation then in the next. So it behooves me to share some of the conflicts and controversies related the two chapters of Genesis.

The Documentary Hypothesis goes back some 500 years; it is developed from observation of peculiarities of literary anomalies found in the text. The use of the Divine Name in contrast to the Divine Titles at certain passages and chapters or even verses, is seen to betray editorial handling of the Bible stories. They think they have chanced upon a secret to explain the natural origins of the Sacred Scriptures, as if the elements which imply various sources is proof of authorship. They then go on to build on this sandstone theory to formulate doctrines and opinions to subvert and negate Scripture. I do not accuse all of them with ill motives, they are evident enough, but it those ardent seekers of the truth and with honesty in research that the greatest errors are more deeply seeded since they are by nature that much closer to the truth itself, and they are often most ardent believers in church, synagogue, and mosque. We turn to Benedict (Baruch) de Spinoza; translated from the Latin by R.H. Elwes. 1887, 2nd Ed.

Spinoza, a young Jewish rabbinical talmudical and exceptional student and a profound scholar, was excommunicated as being unorthodox by adopting the ideas of Christians of the Renaissance and Reformation. He lived single and chaste all his life, content with poverty and simplicity, refusing personal gifts and offers, and unbound to any established sect. Spinoza was fluent in half dozen languages, especially Hebrew, which at a time the Protestants of every nation were seeking to master. Hebrew had for about a thousand years been hidden and despised in the churches, but through the printed Bibles and new revival of learning and Christianity it was sought after especially of Jewish converts. He proved to be more than many could handle. As he continued his study and travels his theology and philosophy became creatively novel and original in certain particulars. His Biblical criticism of the Old Testament in particular would a hundred years after his death become a new historical documentary method of examining and interrogating scripture which would sweep Protestantism as a rationalistic storm and has continued with ever new changes to this date.

1. We read in Spinoza's Tractate (Treatise) Theological-Political of 1670, he seeks freedom of speech. Cites I John 4:13: Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit."

He writes in the Preface: Without rules or fortune men are lead to superstition; they become insulted by others questioning them or they go begging and praying for any counsel from anyone. Superstition preys on the victims of greed and slanders Reason, and breeds fear. He attempts to expose false Religion with its countless misconceptions which seeks to enslave man. The causes that that led to the Treatise: are the mutual hatred of Christians for one another, Jews against Jews, Turks against Turks, and all against each other, and Heathen against each. The Religious intolerance and hypocrisy. The Churches commerce of God's religion. The Pretense of admiration and belief in Holy Writ, but instead teaching philosophies of Plato and Aristotle guised in divine inspiration, mere formal faith and ignorance of the Bible itself, but adherents of its teachers. The hatred against human reason made him, he says he "determined to examine the Bible afresh in a careful, impartial, and unfettered spirit, making no assumptions concerning it, and attributing to it no doctrines, which I do not find clearly therein set down. With these precautions I constructed a method of Scriptural interpretation, and thus equipped proceeded to inquire. . ."

"Now, as in the whole course of my investigation I found nothing taught expressly by Scripture, which does not agree with our understanding, or which is repugnant thereto, and as I saw that the prophets taught nothing, which is not very simple and easily to be grasped by all, and further, that they clothed their teaching in the style, and confirmed it with the reasons, which would most deeply move the mind of the masses to devotion towards God, I became thoroughly convinced, that the Bible leaves reason absolutely free, that it has nothing in common with philosophy, in fact, that Revelation and Philosophy stand on totally different footings. In order to set this forth categorically and exhaust the whole question, I point out the way in which the Bible should be interpreted, and show that all knowledge of spiritual questions should be sought from it alone, and not from the objects of ordinary knowledge. Thence I pass on to indicate the false notions, which have arisen from the fact that the multitude—ever prone to superstition, and caring more for the shreds of antiquity than for eternal truths—pays homage to the Books of the Bible, rather than to the Word of God. I show that the Word of God has not been revealed as a certain number of books, but was displayed to the prophets as a simple idea of the Divine mind, namely, obedience to God in singleness of heart, and in the practice of justice and charity; and I further point out, that this doctrine is set forth in Scripture in accordance with the opinions and understandings of those, among whom the Apostles and Prophets preached, to the end that men might receive it willingly, and with their whole heart."

First he gives his detail analysis and hermeneutical opinions of Prophecy, definition and distinction, of Moses superior to other prophets, of Christ superior to Moses, but all by mental process of mind or imagination. The ambiguity of "Spirit" or spirit allows for many senses. The Prophets use prophetic imagination and trances only to direct men to God and from evil. Divine Laws are the best in humanity and aligns with God's dignity and nature as understood by reason. Ceremonial Laws are temporary and partial as attested by both Old and New Testaments. Miracles cannot be a violation of natural, which is absurdity, but may appear so, or so interpreted in ignorance, for edification. God's providence is the course of nature.

Scripture miracles are a matter of the systems of interpretation, which is limited and partial at the present. The various interpretations among Jews and Christians rival each other to the negation of the supernatural, which refutes, along with the teaching of Maimonides, and the traditions of Pharisees and Papists. After dealing with the prophetic books, he examines the Pentateuch, advocating that that Moses authorship is only in Deuteronomy, and that all the other books as well as the rest of the older historical books are of late authorship, and suggests that Ezra compiled them along with Deuteronomy which appears to be the first written and edited, and later still others added and edited. He continues his criticism of the rest of the books of the Old Testament, pointing out as he had earlier all the passages suggesting editorial hands, unknown authorship, dubious origins, partial revision and harmonization, as well as legends added to the corpus, along with a host of examples of scribal and textual variants, and peculiarities of Hebrew grammar. He declines to examine the New Testament as he has the Old, but offers his version of apostolic inspiration and the letters and the Gospel accounts are not prophetic revelation but human illumination, and the same development formed its books. The Word of God is not limited to exact transmission of text in letters or books, but the Divine Word will always abide despite the fallibility of man and church. Reason and faith are not in conflict except in misunderstandings; faith and love is for good works, scripture is not completed except by theologians and philosophers. Reason and faith have each their independent domain which allows acceptance to Scripture authority, but not subservient to it or the other accommodated to it. Authority belongs to God and Nature as co-equal and co-extensive, and this applies to man's state as in nature, and his subjection is not slavery, and it is applicable to the state and religion. . . " Throughout Spinoza admits his novelty and speculation, his partial understanding, and his novel theories, and he denies that he has in any way said anything contrary to Scripture or to God.

It is not my concern to explain or refute the Bible critics; I am only considering their arguments and questions. Many erroneous Biblical doctrines have always existed, and we all partake of some ignorance as we do knowledge. Several centuries past in such ignorance many things of the Bible and of Genesis were denied as impossible and historically unsubstantiated, these enigmas were used by foolish presumptive men to mock Scripture, but now, in the course of man's progress in the sciences and specialties of exploration and experimentations, a world of an ancient and forgotten past have been unearthed to mock the mockers, and to shame their once honored fame and name. That the Mesopotamian civilizations were the earliest origins of historic mankind and that it was once rich in vegetation; and waterways different than today; that races are commonly related; that languages have originated from a common stock, that certain stories go back to early man and primitive people where ever found, Egypt, then Assyria and Chaldea, then Medes and Persians, Greeks and Romans, all arose in succession as the Bible recorded. The Sumerian civilization once forgotten for two thousand years, have been unearthed with writings that was unknown, but soon deciphered; yielding thousands of details of a post-flood era, and a pre-Abraham world. The Bible has now become a Book to find suggestions on many quests to unravel ancient history. Questions on human origins and migrations, human nature and man's psychology, origins of some nations like the Arabs, and many other matters. I turn to another witness.

The Babylonian-Assyrian Genesis called Enuma Elish of seven tablets in cuneiform was unearthed to witness of the common stories of the early chapters of Genesis. These tablets would soon shame many dubious Bible critics of the previous centuries; but soon was interpreted by some as the source of Moses' Genesis. As the tablets were deciphered and understood the contrast between Genesis and Enuma Elish were gigantic. Then came the clay tablets of the earliest Sumerians pushing back the Genesis stories more than a thousand years, and with the Sumerians and Acadians the stories of a pre-flood civilization brought back Genesis as a scientific curiosity. The Epic of Gilgamesh was soon compared with Noah and his times, along with the Flood that ended that earlier culture where man was closer to God. Any novice can read and compare the stories and see a world of difference, especially Monotheism versus Polytheism. I need not spend extended time and multiply pages in this and so many like myths which are used in comparative religions or archaic symbolism or primitive metaphysical worship. The Bible does agree with essential kernels of human nature and experiences leading culture, custom, and traditions, and are important and informative to those who have need to explore man's origins. But here is an example:

1."Like the Greek Theogony, the creation of the world in the Enuma Elish begins with the universe in a formless state, from which emerge two primary gods, male and female:"

"When the skies above were not yet named Nor earth below pronounced by name, Apsu, the first one, their begetter, And maker Tiamat, who bore them all, Had mixed their waters together, But had not formed pastures, nor discovered reed-beds; When yet no gods were manifest, Nor names pronounced, nor destinies decreed, Then gods were born within them." (Dalley 233)

((But I would paraphrase these lines thus: Before the heavens above were ever named Before earth below pronounced by name, He Apsu, the beginning, their begetter, And She, maker Tiamat, who bore them all, They had mixed their waters together, But had not formed pastures, nor discovered reed-beds; When yet no gods were manifest, Nor names pronounced, nor destinies decreed, Then gods were born within them...))

("Apsu, the male "begetter," is the sweet waters, while Tiamat, the female "maker," is the bitter, salt waters. Sweet and salt water mingle together at the mouths of the Tigris and Euphrates rivers, site of the origins of Mesopotamian civilization. Some translators see the word "maker" in line 4 not as an adjective describing Tiamat but as another god, named Mummu, who emerges at the same time. As you might expect, Mummu means "maker," "form," "mold," or "matrix." Besides being Apsu's vizier, Mummu is the mold or the undifferentiated substance from which things are made. Like Eros at the beginning of the Theogony, this Mummu-power is necessary to get the job of birth-creation going. Stephanie Dalley notes that "the bit-mummu was the term for a workshop that produced statues of deities" (274). N. K. Sandars, however, sees mummu as potential, or entropy (27). In this early period, nothing is named yet because nothing has appeared or been created yet. Notice that pasture-land must be formed--wrested from the desert by the hard work of digging and irrigation. The reed-beds mentioned in line 6 are handier than one might think: in southern Iraq today, the marsh dwellers live and work in floating houses and boats made from the reeds in the reed-beds. The "destinies" mentioned in line 8 are somewhat like the Sumerian me--cultural patterns and ways of living.") ("After the waters of Apsu and Tiamat mix, the gods Lahmu and Lahamu ("slime, mud") emerge. And from this pair come Anshar ("whole sky") and

Kishar ("whole earth"), meaning perhaps "the horizon, the circular rim of heaven and the corresponding circular rim of earth" (Jacobsen 168). Anshar and Kishar give birth to Anu, the sky god, who in turn begets what one translation calls "his likeness" (Heidel 18) Ea, the trickster god of the flowing waters, who is familiar to us as Enki. The following genealogical chart summarizes the creation so far :")

2. ((A better collection of translations and texts and collected and edited by Robert W. Rogers, *Cuneiform Parallels Old Testament*. Bodleian Library, Oxford. September 13, 1911.)):

("1. THE STORY OF CREATION 1 When above the heaven was not named, And beneath the earth bore no name, And the primeval Apsu, who begat them And Mummu and Tiamat, the mother of them all,— 5 Their waters were mingled together, And no field was formed, no marsh seen, When no one of the gods had been called into being, And none bore a name, and no destinies [were fixed] Then were created the gods in the midst of [heaven], 10 Lakhmu and Lakhamu were called into being . . . Ages increased ..." = e-nu-ma e-liS la na-bu-u sa-ma-mu sap-lis am-ma-tum su-ma la zak-rat Apsu-ma ris-tu-u za-ru-su-un Mu-um-mu Ti-amat mu-al-li-da-at1 gim-ri-Su-un 5 m6-Su-nu is-te-nis i-Jji-ku-u-ma gi-pa-ra la ki-is-«u-ra su-sa-a la Se-' e-nu-ma ilani la su-pu-u ma-na-ma su-ma la luk-ku-ru Si-ma-tu la [Si-mal ib-ba-nu-u-ma ilani ki-ri[b] [Sa-ma-mi2] 10 (ilu) Lajj-mu u (ilu) La-Qa-mu uS-ta-pu-u [. . .] a-di ir-bu-u i- [. . .]"] ("The text is published by King, in *Cuneiform Texts*, xiii. See further for additional fragments, King, *The Seven Tablets of Creation*, where also are to be found transcription, translation, and a valuable commentary. Earlier editions, which are still valuable, are Heinrich Zimmer, in *Gunnels, Schdpfung und Chaos*, pp. 401ff; Delitzsch, *Das Babylonische Welterschopfungsepos*. (Abhandlungen der Sächsischen Gesellschaft der Wissenschaften, Bd. xvii, 1896); Jensen, in *Schrader's Keilinschriftliche Bibliothek*, vi, 1, pp. 2ff.; Winckler, *Keilinschriftliches Textbuch zum Alten Testament*, 3te Auf., pp. 94ff.; Bezold, *Die Schepfungslegende* (Kleine Texte für theolog. Vorlesungen und Uebungen. Litzmann, Heft 7, Bonn, 1904); P. Dhorme, *Choix de Textes Religieux Assyro-Babyloniens*, pp. 2ff. The literature in explanation of this difficult text and of its relations to the religion of Israel is very extensive. The following may be mentioned: Jastrow. *The Religion of Babylonia and Assyria* (1898), pp. 407ff., and *Die Religion Babyloniens und Assyriens* (1904-1912); A. Loisy, *Les Mythes Babyloniens et les Premiers Chapitres de la Genese* (1901); A. T. Clay, *Light on the Old Testament from Babel* (1907); Rogers, *The Religion of Babylonia and Assyria*, especially in its relations to Israel (1908).")

((Finally, here is a fuller example of the Sumerian genesis, by which the Hebrew Genesis is shown to be reflected by a poor distortion, and great confusion, of an earlier history and context. The polytheism shows the depraved creativity of human development in transmitting truth and the traditions of their beginnings. I do not seek to explain the elements of these early stories and myths, I only find the evidence and witness that Moses version, given by God, goes back in many details to the people and places given in Genesis are not imaginary, not fictional, and if true, not mythical. The re-discovery of this pre-Egyptian period of history and the generations after the great Deluge, clearly shows the connective thread of the later stories of the Mesopotamians and Egyptians. I double bracket my paraphrases.))

(Gilgamesh, Enkidu and the nether world: translation. The Electronic Text Corpus of Sumerian Literature is based at the University of Oxford. Its aim is to make accessible, via the World Wide Web, over 400 literary works composed in the Sumerian language in ancient Mesopotamia during the late third and early second millennia BC. If you wish to use or cite the corpus, please use the following form of citation: Black, J.A., Cunningham, G., Fluckiger-Hawker, E, Robson, E., and Zólyomi, G., The Electronic Text Corpus of Sumerian Literature (<http://www-etcsl.orient.ox.ac.uk/>), Oxford 1998- Copyright © J.A. Black, G. Cunningham, E. Robson, and G. Zólyomi 1998, 1999, 2000; J.A. Black, G. Cunningham, E. Flückiger-hawker, E. Robson, J. Taylor, and G. Zólyomi 2001. The authors have asserted their moral rights.

Version A, from Nibru, Urim, and elsewhere :)

(" 1-26 In those days, in those distant days, in those nights, in those remote nights, in those years, in those distant years [[in the beginnings of days, and of days and nights, and of years]]; in days of yore, when the necessary things had been brought into manifest existence [[before all things]], in days of yore, when the necessary things had been for the first time properly cared for, when bread had been tasted for the first time in the shrines of the Land, when the ovens of the Land had been made to work, when the heavens had been separated from the earth, when the earth had been delimited from the heavens, when the fame of mankind had been established, when An had taken the heavens for himself, when Enlil had taken the earth for himself, when the nether world had been given to Erec-kigala as a gift; when he set sail, when he set sail, when the father set sail for the nether world, when Enki set sail for the nether world -- against the king a storm of small hailstones arose, against Enki a storm of large hailstones arose. The small ones were light hammers; the large ones were like stones from catapults (?). The keel of Enki's little boat was trembling as if it were being butted by turtles; the waves at the bow of the boat rose to devour the king like wolves and the waves at the stern of the boat were attacking Enki like a lion. 27-35 At that time, there was a single tree, a single halub tree, a single tree, growing on the bank of the pure Euphrates, being watered by the Euphrates. The force of the south wind uprooted it and stripped its branches, and the Euphrates picked it up and carried it away. A woman, respectful of An's words, was walking along; a woman, respectful of Enlil's words, was walking along, and took the tree and brought it into Unug, into Inana's luxuriant garden. 36-46 the woman planted the tree with her feet, but not with her hands. The woman watered it using her feet but not her hands. She said: "When will this be a luxuriant chair on which I can take a seat?" She said: "When this will be a luxuriant bed on which I can lie down?" Five years, ten years went by, the tree grew massive; its bark, however, did not split. At its roots, a snake immune to incantations made itself a nest. In its branches, the Anzud bird settled it's young. In its trunk, the phantom maid built herself a dwelling, the maid who laughs with a joyful heart. But holy Inana cried! 47-69 When dawn was breaking, when the horizon became bright, when the little birds, at the break of dawn, began to clamor, when Utu had left his bedchamber, his sister holy Inana said to the young warrior Utu: "My brother, in those days when destiny was determined, when abundance overflowed in the Land, when An had taken the heavens for himself, when Enlil had taken the earth for himself, when the nether world had been given to Erec-kigala as a gift; when he set sail, when he set sail, when the father set sail for the nether world, when Enki set sail for the nether world -- against the lord a storm of small hailstones arose, against Enki a storm of large hailstones arose. The small ones were light hammers; the large ones were like stones from catapults (?). The keel of

Enki's little boat was trembling as if it were being butted by turtles; the waves at the bow of the boat rose to devour the lord like wolves and the waves at the stern of the boat were attacking Enki like a lion. 70-78 "At that time, there was a single tree, a single halub tree, a single tree (?), growing on the bank of the pure Euphrates, being watered by the Euphrates. The force of the south wind uprooted it and stripped its branches, and the Euphrates picked it up and carried it away. I, a woman, respectful of An's words, was walking along; I, a woman, respectful of Enlil's words, was walking along, and took the tree and brought it into Unug, into holy Inana's luxuriant garden. 79-90 "I, the woman, planted the tree with my feet, but not with my hands. I, Inana (1 ms. has instead: the woman), watered it using my feet but not my hands. She said: "When will this be a luxuriant chair on which I can take a seat?" She said: "When will this be a luxuriant bed on which I can lie down?" Five years, ten years had gone by, the tree had grown massive; its bark, however, did not split. At its roots, a snake immune to incantations made itself a nest. In its branches, the Anzud bird settled its young. In its trunk, the phantom maid built herself a dwelling, the maid who laughs with a joyful heart. But holy Inana cried!" Her brother, the young warrior Utu, however, did not stand by her in the matter. 91-113 When dawn was breaking, when the horizon became bright, when the little birds, at the break of dawn, began to clamor, when Utu had left his bedchamber, his sister holy Inana said to the warrior Gilgamec: "My brother, in those days when destiny was determined, when abundance overflowed in the Land, when An had taken the heavens for himself, when Enlil had taken the earth for himself, when the nether world had been given to Erec-kigala as a gift; when he set sail, when he set sail, when the father set sail for the nether world, when Enki set sail for the nether world -- against the lord a storm of small hailstones arose, against Enki a storm of large hailstones arose. The small ones were light hammers; the large ones were like stones from catapults (?). The keel of Enki's little boat was trembling as if it were being butted by turtles; the waves at the bow of the boat rose to devour the lord like wolves and the waves at the stern of the boat were attacking Enki like a lion. 114-122 "At that time, there was a single tree, a single halub tree, a single tree (?), growing on the bank of the pure Euphrates, being watered by the Euphrates. The force of the south wind uprooted it and stripped its branches, and the Euphrates picked it up and carried it away. I, a woman, respectful of An's words, was walking along; I, a woman, respectful of Enlil's words, was walking along, and took the tree and brought it into Unug, into Inana's luxuriant garden. 123-135 "The woman planted the tree with her feet, but not with her hands. Inana watered it using her feet but not her hands. She said: "When will this be a luxuriant chair on which I can take a seat?" She said: "When will this be a luxuriant bed on which I can lie down?" Five years, ten years had gone by, the tree had grown massive; its bark, however, did not split. At its roots, a snake immune to incantations made itself a nest. In its branches, the Anzud bird settled its young. In its trunk, the phantom maid built herself a dwelling, the maid who laughs with a joyful heart. But holy Inana (1 ms. has instead: I, holy Inana,) cried!" In the matter which his sister had told him about, her brother, the warrior Gilgamec, stood by her." [[The story line in my perception is that of the poetic version and perversion of Adam and Eve and the generations of Cain and Abel, of the Fall of Man, the Garden of Eden, and such like, leading up to the Flood. A thousand pages could be filled with such stories in many versions, altered more or less, and fitted to various peoples or tribes and nations. We will revisit these early Epics when we have reflected on Noah and the Flood. I will

at that time call as witness the opinion and translations of the famed Sumerian scholar Kramer.]])

We return to Genesis chapter two, concluding our reflections by way of some textual critics.

(A Historical and Critical Commentary of the Old Testament with a New Translation and Hebrew Text; by M. M. Kalisch, Phil. Doc, M.A. Vol.1. Genesis-Bereshith. New Edition. Longmans, Green, Reader and Dyer. 1879.) (Comments on chapters one and two)

(The Book of Genesis abounds with problems no less perplexing than interesting. Its vast range includes branches of the natural sciences and of history, of ethnography and philosophy; and with materials of singular variety skillfully blends great and fruitful ideas. It has, accordingly, provoked an overwhelming mass of comment, partly in confirmation, and partly in opposition to its statements; it has proved the battle-field for almost every shade of opinion, both religious and skeptical; and it is evidently destined to become the arena for the critical discussion of the whole ground-work of Biblical theology, and for the introduction of a new era in religious thought. The conviction of the surpassing importance of the book has strengthened us to face the numerous difficulties of a conscientious interpretation. We have endeavored impartially to weigh the facts, and calmly to draw the inferences. It has been our aim to neglect no essential evidence. But after due consideration, the conclusions have been stated with unreserved frankness. As we have no preconceived theory to defend, we have never been tempted to distort the text or to indulge in reckless combinations; and we have always tried so to unfold the argument, that the reader may at once either discover our error, or admit our result. The excavations on the banks of the Euphrates and Tigris, the continued researches on Indian and Egyptian antiquities, the many new accounts of observing travelers who have recently visited the lands of the Bible, and the rapid advance made in the study of oriental languages and literature, have materially augmented the means for illustrating the Scriptures. They have especially enabled us to pursue more efficiently than was hitherto possible, the momentous enquiry concerning the relation which the Hebrew writings bear to the general cycle of Eastern traditions. We have attempted to make these new sources of information available for the exposition of Genesis, and to point out the peculiarities which, in spite of a similarity of materials surprising in many instances, distinguish the records of the Israelites from those of other ancient nations. By thus separating the form of the narratives from the ideas which they embody, many difficulties may find a solution doing equal justice to universal history, and to the development of the Hebrew mind.” “Even the philosophical historian, who undertakes to delineate the progress of the human race, may consider that his legitimate labors first commence at the point where he perceives the earliest dawn of well-ascertained facts emerging from the mists of fables and legends, and where his eye is arrested by the sight of several nations, as the Hindoos and Egyptians, the Babylonians and Assyrians, considerably in advance on the path of prosperity and civilization. Yet it may not be unprofitable, under two aspects, to overstep that boundary. The student may either trace the antecedent phases of our planet, point out its organic relation to the universe, and determine the place which man occupies in the

system of creation; or he may, by acute reasoning, endeavor to ascertain the first steps which mankind made in its struggle for improvement, before it arrived at that stage of development which existing annals or monuments exhibit. This double task was attempted by nearly all religious lawgivers of antiquity. Not only did they dwell upon the origin of heaven and earth, but they described the history of man from the commencement, the transition from innocence to sin, the toils of existence, and the arts that soften or alleviate them; and they indicated the links which joined their own people with the first human families. Now, whatever may be the positive value of the facts and reflections they furnished, the cosmogonies belong to the most instructive relics of primitive literature. They lay open, with distinctness attainable from few other sources, the hopes and cravings, the aims and ideals, of the different nations. They teach the supposed connection between man and his destiny, or the powers that govern it; and they embody the moral principles believed to be necessary for the virtuous life of the individual, and to form the chief end of all human generations.” “Facts are indeed invaluable, because they form the imperishable basis of research: but they are a useless encumbrance unless they enclose some idea, influence the will or the feeling of man, and contribute either to his ennoblement or his happiness. The views set forth in the book of Genesis have not only become the foundation of the culture of the Hebrews, but, through them, of a large part of mankind; and if they have as yet not produced all the beneficent effects of which they are capable, it is because passion, short-sightedness, and egotism, have been unable to recognize and to appreciate the common kernel of humanity in the modified forms of human thought.” “The modern researches in the natural sciences are as gigantic in their extent, as they are incontrovertible in their main results. The investigation of the laws of the material world, and their application to practical purposes, form the characteristic pursuits of our age. But the Bible also alludes, in many important passages, to physical laws and to natural phenomena. It became, therefore, an indispensable task for the Biblical student, and especially the theologian, to compare those recent results with the respective Scriptural statements. The conclusion, at which these men arrived, though vastly differing in detail, may be reduced to two chief classes. One part of these scholars — whose zeal, unfortunately, overruled their reason — flatly denied the correctness, and even possibility, of such facts: everyone knows that Galileo was compelled to abjure and to curse the Copernican system of the earth's motion as fallacious and heretical; Voetius described it as a neologian fabrication; and the learned Francis Turretin, not much more than one hundred and fifty years since, endeavored to overthrow it by Scriptural and physical arguments. But the opposition to that great astronomical truth has gradually vanished away before the colossal labors of Kepler, Newton, and their illustrious followers; nor will anybody at present, as once the learned doctors of Salamanca did, decry the views of Columbus as an impious heresy; and if objections are still raised by some tenacious straggler, they are received as a curiosity, causing hilarity rather than provoking controversy. But more vehement were the denunciations hurled, up to a very recent date, against the results of geology, itself a comparatively recent science; it was declared an unholy and atheistic pursuit, a dark art, a "horrid blasphemy," a study which has the evil one for its author; and its votaries were

designated as arch-enemies of religion and virtue, infidels standing in the service of the infernal powers.” “The other class of scholars, more sober and less skeptical, acknowledges, either wholly or partially, the exactness of the natural sciences, but denies emphatically that there exists the remotest discrepancy between these results and the Biblical records. This is at present by far the most prevalent opinion among theologians; they positively assert that if there is an apparent contradiction, the fault is not in the Scriptural text, but in its erroneous exposition. They have, therefore, proposed a vast number of explanations intended to prove that harmony; and they have endeavored to show that the present notions of astronomy and geology, though not clearly expressed in the Bible, are certainly implied in the words, or may easily be deduced from their tenor. We believe the time has arrived for pronouncing a final and well-considered opinion on these momentous points; the materials necessary for this decision exist in abundance; they are all but complete; and we propose to submit to the reader an analysis which will enable him to judge and to decide for himself, and to form an opinion founded, not upon indefinite conceptions, but upon indisputable facts. There is, indeed, a third and very large class of scholars, who attempt to evade these questions altogether, by simply asserting that the Bible does not at all intend to give information on physical subjects — that it is exclusively a religious book, and regards the physical world only in so far as it stands in relation to the moral conduct of men. But this is a bold fallacy. With the same justice it might be affirmed, that the Bible, in describing the rivers of Paradise, does not speak of geography at all; or in inserting the grand list and genealogy of nations (in the tenth chapter), is far from touching on the science of ethnography. Taken in this manner, nothing would be easier, but nothing more arbitrary, than Biblical interpretation. It is simply untrue that the Bible entirely avoids these questions; it has, in fact, treated the history of creation in a most comprehensive and magnificent manner; it has in these portions, as well as in the moral precepts and the theological doctrines, evidently not withheld any information which it was in its power to impart. Therefore, dismissing this opinion without further notice, we shall first compare, under different heads, the distinct statements of the first chapters of Genesis with the uncontroverted researches of the natural sciences; we shall then, secondly, draw from these facts the unavoidable conclusions as regards the possibility of a conciliation; and shall, lastly, review the various attempts which have hitherto been made to effect that agreement.” “It has, indeed, been very positively contended, that the days mentioned in the Biblical record of Creation signify periods of a thousand years,' or of indefinite extent. But this imputed meaning is absolutely against the usage and genius of the Hebrew language; and the days of creation are really and literally periods of our and twenty hours.' However, it might be asserted — and it has, in fact, been frequently advanced — that the earth, with all its various layers and stratifications, has, by the Divine will, been called into existence in that limited number of days; and that God, after the completion of this lordly act of creation, has left nature and all her component parts to those eternal and immutable laws with which He had endowed her. But this opinion is rendered impossible by the following facts: — in all the strata of the earth, except the two or three lowest, are found organic remains of creatures which possessed and enjoyed life, and which evidently perished, partly by that revolution of

the earth which buried the old formation, and partly by the change of climate which took place in the next epoch. It may be important to observe, that each stratum has its own characteristic species. . . . Now we ask, if the earth was created within six days, how and for what conceivable purpose were these numberless, and often huge and appalling, forms of beings, exhibiting every stage of growth, embedded in the different strata of the earth? We believe there is scarcely any man preposterous or blasphemous enough to impute to the Deity such planless and reckless destruction in the midst of His majestic acts of creation. Many species, and even many distinct genera, have thus entirely disappeared; they are no longer represented on the earth. Generally, even the organic beings of one formation exist no more in the next higher group of rocks. Do not these circumstances compel as to suppose an indefinite antiquity of the earth's crust? Many have certainly ascribed all those destructions to the influence of the Noachian deluge; they advance, that first submarine volcanoes, by ejecting their molten masses through different successive explosions, formed the massive layers below; and that then the land floods, sweeping away the islands and continents with their organic creations, produced the second or higher formations. But, besides failing entirely to account for the production of the Tertiary strata, this theory introduces the agency of fire also in the deluge, of which we read nothing in the Biblical record; it assumes a series of volcanic eruptions of such rapid succession as could only be caused by a miraculous intervention of which nothing is mentioned; and it starts from the objectionable supposition, that strata, demonstrably separated from each other by immense periods, were formed within the space of a few months. For the facts, that very different fossils are found in the same formations, and that the same petrified species occur in different layers, cannot overthrow the general theory of slow successive stratification; the vast climatic changes which our planet has undergone, and the great variety in the internal structure of the various organic beings, are sufficient, together with other obvious circumstances, to account for these facts. We shall, in its due place, continue this subject in its further consequences. Indeed, the contemplation of the strata themselves, and of the organic remains which they enclose, lead exactly to the same result. . . . but we can scarcely accede to the very widely-spread theory of a " primitive plant," or " cell," or monad, producing all the later and more perfect vegetable forms by way of a partial metamorphosis; for every new formation of the crust of the earth is incontrovertibly the product of almost entirely new elements not before existing, and therefore amounting to a new creation; and the vegetation of even the last Tertiary epoch, or that below the most recent one, goes back to a period of at least 100,000 years before the present era. It appears, however, that many of the plants are "hereditary" through various geological epochs; and that certain species have traversed many thousands, perhaps hundreds of thousands of years, in spite of the local and successive revolutions on the earth's surface. For submarine forests in several parts of the globe consist of trees which still cover the neighboring continents, though the animal found in the same localities in a petrified state have ceased to exist; and many species of plants are not found in regions where they might thrive perfectly well according to their structure, or to the present condition of the globe. They seem to be absent from such countries only because they did not exist there in former geological epochs. . . . It is certain, both from ocular evidence and

from inductive conclusions, that most of the animals discovered as fossils in the strata of the earth have died in a natural course on the spot where they enjoyed life. Now, as many of them are creatures of long life, and many reached an age far beyond the time now allotted to the creatures of the earth, it is impossible that they should have accomplished the full circle of their existence in a few days: the many theories which have been ventured to prove the contrary are so extravagant, that they do not even deserve notice. They proceed from the vain desire to support a tenacious preconception; they are neither based upon any allusion of the Biblical text, nor derived from natural laws or phenomena. Conjecture, fancy, and mysticism, are the parents of these abortive attempts. But we may observe, as a curiosity, that it was, and — incredible to say — is still asserted, that these fossils have never been animated structures, but were formed in the rocks through the planetary influences; that the mammoth which, at the conclusion of the last century, was found in the ice of the polar regions in such remarkable preservation that dogs and bears fed upon its flesh, had never been a living creature, but that it was created under the ice, and then preserved, instead of being transmuted into stone; that all organisms found in the depth of the earth are models created on the first day, to typify the living plants and animals to be produced in the subsequent part of the creative week; but as many forms which lie buried in the earth do not exist on the earth, it is maintained that they were rejected as inappropriate or imperfect. They represent the "gates of death," but foreshadow also the immortality of the soul, the resurrection, and the ultimate re-union of the dust of the human bodies at the sound of the last trumpet! This is the sober mode in which ocular evidences are argued away, and Scripture is interpreted! But unfortunately, plain facts overthrow these fancies of a seeming life; in the stomach of the fossil animals, the very substances are visible which formed their food; and the dung of the carnivorous vertebrate contains, in many instances, the teeth, bones, and scales of the creatures on which they had preyed. . . . But all these changes, however extraordinary and astounding, are only as many manifest proofs of the creating activity of an Omnipotent Power, which, through unnumbered millenniums, after an all-wise though recondite plan, prepares new continents in the hidden depths of the fathomless sea, or in the volcanic abysses of the burning earth; lifting them up from the secret womb by a tremendous, but salutary. . . . These facts may suffice to prove the utter impossibility of a creation of even the earth alone in six days. The difficulties are infinitely increased, if we proceed to the contemplation of the whole universe. . . . if we reflect on all these circumstances, there seems indeed to be no alternative left, but honestly to acknowledge the immense difference existing between the Biblical conceptions and the established results of the natural sciences. But we need not apprehend thereby to lose or endanger what is eternal in the Scriptures. It is only necessary to pursue their exposition with the same vigor and energy, with the same unwearied attention and eager research, which characterize the natural philosophers of our time. The Bible has no more dangerous enemies than those who, either from indolence and apathy, or from fanaticism and bigoted zeal, are deaf to the teachings and warnings of the other sciences; and those men, however well-meaning or warmhearted, must be made mainly answerable if the authority of the Scriptures should lie disregarded by the most enlightened and most

comprehensive minds. . . . We have seen that the results of the natural sciences are at variance with the Biblical narrative, especially with regard to the Age of the World, the Creation in Six Days, and the Formation of the Solar System and the Universe. . . . We are here reminded of the beautiful words of Socrates, who, in Plato's *Phaedon*, when new and apparently unanswerable objections were raised against his proofs of the immortality of the soul, said: "First of all, we must beware, lest we meet with that great mischance to become haters of reasoning as some become haters of men (misanthropes); for no greater evil can happen to anyone than to hate reasoning. But hatred of reasoning and hatred of mankind both spring from the same source. For the latter is produced in us, from having placed too great reliance on someone without sufficient knowledge of him, and from having considered him to be a man altogether true, sincere, and faithful; and then, after a little while, finding him depraved and unfaithful, and after him another; and when a man has often experienced this, he at last hates all men, and thinks that there is no excellence at all in mankind. And yet he attempts to deal with men without sufficient knowledge of human nature, since he is unable to discern between the good and the bad. Just so a man who has discovered the fallacy of one argument after another, after having some time relied on their soundness, at last distrusts all argument, and becomes a hater of reasoning, though he ought to accuse his own shortsightedness, or unskilfulness." . . . The Pentateuch has a three-fold end; it is intended to show, first, God as the Creator and Ruler of the World; secondly, to define the position of Israel among the nations of the earth; and, thirdly, to explain the organization of the Hebrews as a theocratical monarchy after their conquest of Palestine. Such is the aim; such are the leading ideas of the Books of Moses. These principles they unfold and carry out with minute consistency, whilst all other portions are only introduced to throw light upon them. They constitute the essence of the Mosaic dispensation; they are its exclusive characteristics, which are found in no other work which man possesses. The Scriptures proclaimed those spiritual and moral truths, which will be acknowledged in all ages; and they proclaimed them at a time when the whole earth was shrouded in mental darkness. But it is quite different with the scientific truths. The people of Israel, although favored as the medium of higher religious enlightenment, remained, in all respects, a common member in the family of nations, subject to the same laws of progress, left to the same exertions, adhering to their former notions and habits of thought, rectified by their faith only in so far as to harmonize with the pure doctrine of monotheism and the absolute rule of a just Providence. Hence, for instance, Moses did not abolish the "avenge of blood," although he materially modified it; nor did he command monogamy, although he evidently encouraged it; he retained the phylacteries, which he, however, divested of all superstitious elements; and he ordained, in common with almost all heathen legislators, the sanctification of all first-born of men and animals, and all first-fruits, although he made this law subservient to the purposes of his theocracy.² But the law is inexorable in punishing witchcraft, necromancy, divination, enchantment, or any other appeal to the power of spirits, because this would have endangered the principal idea of the legislation; it would have defiled the purity of monotheism. . . . It is, indeed, a very convenient way of restoring harmony between the Bible and the natural sciences by

asserting, that the production of the starry hosts, and the vast geological epochs, lie before the work of the six days; by making the first two verses a *carte blanche*, on which everything might be crowded, that disagrees either with astronomy or geology; and by maintaining that the condition of the earth, such as it is at present, and as it is adapted for human habitation, is the sole object of our chapter. Large volumes have, in this sense, been written with much pomp of language, and great self-sufficiency; and that of Kurtz¹ is inferior to few in irrational and pretentious deductions. But these scholars ought to see, that this is not to harmonize, but to separate; by such tactics, they tacitly acknowledge that they despair of a conciliation; they admit the difficulties in almost every point; but forsaking, by a cowardly maneuver, the true arena of the dispute, they entrench themselves behind a few harmless verses; but calm and judicious criticism protests both against the stratagem, and the arguments: the former is undignified; and the latter spontaneously convert themselves into so many proofs for the contrary opinion. The first chapter of Genesis incontestably intends to offer a history of the creation of heaven and earth, such as the author believed to be authentic; he, therefore, commences with the Nothing, and then advances, through the chaos, in progressive steps up to the perfection of the universe. And all this was done during the six days which constitute the creative week, and which include that "beginning" when "God created heaven and earth." . . . We believe we have indisputably demonstrated, both by positive and negative proofs, that, with regard to astronomy and geology, the Biblical records are, in many essential points, utterly and irreconcilably at variance with the established results of modern researches. We must acquiesce in the conviction, that, at the time of the composition of the Pentateuch, the natural sciences were still in their infancy, and that the Hebrews were in those branches not materially in advance of the other ancient nations. But, on the other hand, they succeeded completely in removing, even from their physical conceptions, every superstitions and idolatrous element. It will be the task of the following notes on the first chapters to prove this proposition. We have cleared the way for a plain and unsophisticated interpretation. We are fettered by no preconceived dogmatical views. We shall be enabled to attempt a conscientious penetration into the notions of the Hebrew historian; and shall in no instance be induced to force upon his words, by a contorting and delusive mode of exposition, our modern systems of philosophy. Thus may we hope to secure a positive advantage for Biblical science.")

(1:1-2: The very opening sentence of Genesis manifests the infinite superiority of the Mosaic notions over all the systems of antiquity; it separates distinctly monotheism from the Mind rule of physical powers, and from that dualism which recognizes a good and an evil principle in the creation of the world; it marks the eternal division between Mosaism and paganism, between God and Nature; for it evidently represents God as the Creator and primary Cause of the Universe; perhaps in intentional opposition to the very far-spread ancient theory of an original matter (*hyle*), out of which the world was supposed to have been framed, or of the eternity of heaven and earth. The world is generated (*genetos*); it is neither identical with God; nor a part of His substance; nor the product of chance or fate (*eimarmene*); nor the result of an internal or external necessity, "as though God needed anything"; it is the free emanation of the will of God;

it is the spontaneous work of His love. . . . The Creator of the world is also its Ruler; for to Him alone belongs all power from eternity to eternity. The Bible does not, like the systems of philosophy, commence with a laborious proof of the existence of a Creator; this truth is the very foundation on which it rests; it is assumed as undisputed, and requires no demonstration: the Hebrew cosmogony alone is not preceded by a theogony. It is a fallacy to think, that the Egyptian cosmogony is essentially similar to that of Moses, who is still too often represented as nothing more than the expounder of the ordinary Egyptian wisdom. It is true, that in a most interesting Egyptian document, the celebrated Book of the Dead, Osiris is described as the creator of the world and of mankind; as the preserver of all creatures; as the eternal ruler and judge of the universe; and the holy avenger of every crime and impiety; but that Osiris is far from being an immaterial deity; he is the sun and his light; he produces, therefore, first the other seven great planetary gods; then the twelve minor deities who represent the twelve parts of the Zodiac, and who, in their turn, produce the twenty-eight gods who preside over the stations of the moon, the seventy-two companions of the sun, and other deities. . . . The doctrine, that God created the world out of nothing (in opposition to the heathen principle: "ex nihilo nihil fit"; comp. Aristot., *Phys.* i. 4, 8, 9), has been steadily developed since the time of the Old Testament; till it assumed, in later Jewish and Christian writings, almost the authority of an article of faith; and the Rabbinites declare those who maintain a prior existence of matter, as utter disbelievers in the Law and in Revelation. So little truth is in the assertion, that the doctrine of the creation out of nothing is the later invention of theologians. This principle is, on the contrary, clearly implied in the first verse of the Bible; it forms the corner-stone of its theology; "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Hebr. xi. 3; comp. Bom. iv. 17). The objection, that this notion is too abstract for the low degree of mental culture attained by the Hebrews, might be employed to deny the pure monotheism, and all the other sublime ideas for the first time proclaimed in the Old Testament. . . . Although the two first verses must not be separated, too close a connection between them is not intended; it is not necessary to translate— "In the beginning, when God created heaven and earth, the earth was," etc., and to read with Rashi (bero) instead of (bara). For it is an erroneous opinion of ancient interpreters that the noun (r'shith) is only used in the status constructus. It matters little that it indeed occurs forty-three times in that form; for "the beginning" is a relative notion, and requires generally a complement, as we have, in fact, in our instance to supply — "in the beginning of all things;" or that our text reads (berashith), not (baroshith), for it is here intended to express the unlimited, indefinite commencement of matter; (r'shith) is here the reverse of (acharith), in the current phrase, (becharith chaiyamim) (49:1; Isa.2:2, etc.; Aquila (en kephalaio)); and it occurs several times in the status absolutus, for instance, (qorban reshith) (Lev.2:12); (waiyar reshith) (Deut.33:21; see also Ps.105:36; Neh.12: 44; Isa.46:10). Ebn Ezra, in order to explain the finite verb (bara) after the supposed status constructus (bereshith), quotes two instances which he considers analogous— 1.(techillath dibir-YY' (Y'hwh)) (Hos.1:2); but this phrase is rather parallel with Job 18:21, and Ps.81:6, where the stat. constr. is to be accounted for by the omission of the demonstrative pronoun, " the

beginning of that which the Lord spoke," an ellipsis perfectly inapplicable here; and 2. (qiryath chanah dod) (Isa.29:1); but here the relative pronoun is omitted before the verb, "the city which David inhabited; and in such cases the stat. constr. is by no means of rare occurrence (Lev.4:24;Ezek.21:30, etc.; Gesenius, *Lehrgeb*, p. 679).—God first called matter into existence, and then, by the commands of His power, organized and arranged it for the purposes of His wisdom; but this idea is implied in the tenor of the whole verse, rather than either in the particle (eth), which some have understood to describe the substance or matter of heaven and earth (like the "alpha and omega" in the Revelation of St. John, (eth) consisting, also, of the first and last letter of the alphabet, *esse coeli et esse terrae*), whereas it is merely the sign of the accusative; or in the word (bara), which has very generally been conceived to mean "creating out of nothing," whilst the verb (asah), (in vers. 7, 16, etc.), is considered to signify "to arrange," or to produce out of existing matter. But both verbs are, in vers. 7, 16, and 21, used promiscuously, whilst in ver. 26 (naaseh), and ver. 27 (waiyibra), they are evidently employed as synonymous (comp. ii. 3, 4). Quite as precarious is the fancied distinction between (bara) and (yetser) which latter word is believed to be the poetical synonym of (aseh), and therefore to signify "shaping or framing out of given materials" (whence (yotser), the potter), whereas it is quite as frequently used, like (bara) with reference to the creations of God, who is not seldom called (Yotser) (Isa.44:7; see Gen2:7,8; Ps.104:26 ; Isa.45:18, etc.). Although (bara) (originally to cut down, to separate, to work with difficulty; Josh.17:15,18; Ezek.21:24) is exclusively used with reference to the Divine productions (Exod, 34:10; Isa.45:17; Ps. 148: 5; Jerem.31:22), especially to new creations (Ps.51:12, 104:30, both times coupled with (chiddesh), and is, therefore, never construed with the accusative of the material (comp.1: 27, and 2: 7), in which latter case (asah), or the more specific term (yetser), is employed: it is manifest, from the following passage, that (bara), (asah), and (yetser) if applied to Divine acts, are synonymous We resign with reluctance, from want of space, the very interesting task of making a systematic comparison between the Mosaic and the other ancient cosmogonies. The analogies are both surprising and instructive. At every step we meet with familiar features. But the Biblical account combines and concentrates the valuable elements which are scattered in all, whilst it is absolutely free from the perverse and often absurdly phantastical traits which disfigure the rest. It has a unity of principle pervading the whole, which we elsewhere seek in vain; and that principle, too, is at once simple, sublime, and eternal.")

2:4: ("Now, it has been tried to reconcile all these differences; many have, by specious reasons, argued away their existence altogether; sophistry has attempted bolder feats; those who dreaded the responsibility, have leaned themselves on some great authority; they have taken refuge under the wings of some revered name; others have covered the weakness of their arguments by copious declamations, or violent remonstrance's; while others have transferred the whole difficulty upon dogmatic ground; they have made it a question of faith; they have assumed a triumphant air of sanctimony, and silenced their opponents by branding their names with the epithets of skeptic and infidel. An abundant number of books has been written on this subject; much sagacity, and still more learning have been wasted; but it was forgotten, that the

Scriptures speak in the ordinary language of man; that they are profound, but not mysterious; that they are given to assist, not to obscure, the human intellect. We shall, therefore, not attempt an artificial solution; those differences are too obvious to be overlooked or denied; we have examined the question with the minuteness and anxiety due to its importance; we admit freely, that the second account contains some features not in accordance with the first; and that it is manifestly composed in a different style. We admit this; but we admit no more. We deny the conclusions which might be drawn from this concession. The second account is no abrupt fragment; it is not unconnected with the first; it is no superfluous repetition; it leads, on the contrary, the Biblical ideas a most important step onward: it introduces new elements of the highest moment for the history of the whole human race. It is, essentially, a continuation of the first chapter. It is not difficult to prove this position. Impartiality will lead with safety through this apparent maze; let us follow its guidance. — The second account contains by no means a complete cosmogony; it is far from offering a systematic view of the origin of the world; it is limited to a few particular outlines; namely, the production of vegetation, the planting and nature of Eden, and the creation of man and beasts. Why does it not mention the expanse of heaven and the seas, light and the celestial luminaries? Why not even the fishes? If these omissions are arbitrary, and if it could be proved, that the former objects are aimlessly introduced, it would certainly follow, that the second account is a fragment superfluously inserted; that the history of creation is devoid of unity and design; and that the commentator must expound each section as a separate portion, unconnected with the rest. But this is not the case. Arbitrariness has nowhere presided in the narrative of the creation. A distinct plan is manifest both in what is omitted, and in what is introduced. The second section (which comprises the second and third chapter) describes, not the creation of the world, but exclusively the fall of man through disobedience. It embodies, therefore, such traits only as are indispensable for this episode; it systematically excludes all other subjects. The fall of man took place in the garden in Eden; therefore, paradise is described. It was the consequence of the eating of a forbidden fruit; hence, the creation of the vegetable kingdom is delineated. It was caused by the temptation of the serpent; and this made the creation of the beasts necessary. Eve, lastly, took a principal part in the transaction; therefore, the creation of woman is introduced. So much was necessary for the clear understanding of the momentous event, and not more; and just so much had been repented, and not one single feature more; all the others are summarily comprised in the few introductory words—"on the day when the Lord God made the earth and the heavens" (ver.4). This is, indeed, plan and design; this is economy and deliberation; this is not accidental, nor in the manner of abrupt fragments. The second account has, then, been composed with clear consciousness after, and with reference to, the first; the author of the Pentateuch added to an ancient document on the creation, the history of man's disobedience, and its consequences; and, hence, we can account for the discrepancies above pointed out; it is, in fact, at present acknowledged by the greater part of even orthodox theologians, that he often consulted and inserted more ancient materials; like the other Biblical writers, he sometimes mentions even his sources and authorities; he did not reject indiscriminately all former historical documents; but he arranged, revised, or completed

them. And this was the case in our instance. The first account was, therefore, composed independently of the second; but the second is a distinct and deliberate continuation of the first; it is intended as a progress in the narrative; it is not merely a detailed and specified repetition of the preceding chapter; it does not recapitulate, but it introduces new facts, and a new train of thoughts. The end of this section was different; therefore, the treatment is necessarily different.”)

Genesis Critically and Exegetically Expounded by Dr. August Dillmann, late Professor of Theology in Berlin Translated from the last German Edition by WM.R. Stevenson, B.D. Two Volumes, Published in 1897 by T&T Clark in Edinburgh. [Student and friend of Ewald and Baur, co-author with Knobel's commentaries. He was an accomplished Ethiopic scholar influencing modern Ethiopic Biblical studies.] (“The name of August Dillmann (1823-1894) and the value of his work have long been familiar to English students of Old Testament Literature. A translator of his Commentary on Genesis has therefore only to speak of the editions of the original, and of any features of the translation which require remark. The edition (1892) from which the present translation is made is generally quoted as the sixth. It is, however, only the fourth from Dillmann's own hand. His first edition was a revision of a commentary by August Knobel, which had already passed through two editions. What still remains of this original is indicated in the text by quotation marks, with or without mention of Knobel's name. The present translation is in two volumes, for the whole of which the writer of the Preface is finally responsible; but the general form of the first volume and nearly all the additional matter in it (in square brackets) is due to another hand. This has occasioned a certain want of uniformity in minor matters (style, use of footnotes, spelling of proper names), and the retention of Dillmann's "Jahve" for Yahweh or Jehovah, and of his symbols A, B, and C, which hoped that the lexical indexes may prove to be of special value, as facilitating study of the sources of Genesis, and of Dillmann's contribution to that study. The spelling adopted in the case of proper names may also be referred to. It seems to the writer that there must be compromise, following Dillmann's example, between traditional spelling and accurate transliteration. But though this may be acknowledged, there can be little hope meantime of general agreement in actual practice. The spellings adopted are therefore tentative, and even inconsistency may be pardoned. . . . His views regarding the composition of the Hexateuch are contained in a most valuable treatise printed as an appendix to Num. Deut. u. Josh. might otherwise have been replaced by P, E, and J. Regarding the last point, it seems to the writer that the substitution ought still to be made by any future translator of Dillmann. In the author's own preface he says that it was the need of maintaining uniformity with the other volumes of his Hexateuch commentary which compelled him to retain the symbols A, B, and C instead of those now customary (P, E, and J). . . . The chief external feature of the translation, as compared with the original, is the more readable form in which it appears. Contractions have largely been dispensed with, except in the case of the numerous references to periodicals, the use of footnotes has greatly relieved the text, and the division into paragraphs makes reference easier. These changes of form have in some cases made slight transpositions of the text advisable (e.g. vol. ii. p. 14,

lines 4—7 occur further down in the German text). Where misprints, principally of figures, have been detected, they are in general silently corrected (but see, e.g., vol. ii. p. 13, note 1). Dillmann's references are generally to the German translations of English and French works. In these cases, so far as possible, references to the originals have been added in square brackets, or have sometimes been directly substituted (frequently in the case of Robinson's Palestine). All other additions by the translator are in square brackets. On p. 22 ff. and on pp. 36, 37 of vol. i. there are, however, square brackets which have been retained from the German edition.”)

(From Preliminary Remarks and Chapters 1 and 2:

Genesis, like the rest of the Hexateuch, notwithstanding that in it a distinct literary plan is carried out, is not the uniform work of a single author, but is a combination of several works which at one time circulated independently.

That it is not a literary unity is already apparent after a more exact examination of the actual contents of the book. There are found in it all sorts of seemingly needless repetitions (e.g. xxi. 1a alongside of 16, or iv. 25 f. alongside of v. 1-6, or xlvii. 29 ff. alongside of xlix. 29 ff.); also, two or more accounts of the same thing, not merely such as might, with a stretch, be explained by supposing that the author actually assumed different occurrences, or wished to indicate the wavering of tradition (e.g. the varying legends about the seizure of the patriarch's wife, xii. 10 f., xx. 1 ff., xxvi. 7 ff.; or about Hagar and Ishmael, xvi. 1 ff., xxi. 12 ff.; or the double covenant of God with Abram, chs. xv. and xvii.; the double blessing of Jacob by Isaac, xxvii. 1 ff. and xxviii. 1 ff.; the double promise of a son to Sarah, xvii. 17 and xviii. 10 ff.; the triple explanation of the name Isaac, xvii. 17, xviii. 12, xxi. 6; the double explanation of the names Edom, xxv. 25, 30, Issachar, Zebulun, Joseph, xxx. 16-18, 20, 23 f., or Mahanaim, xxxii. 3, 8; comp. also on Ishmael, xvi. 11 ff. and xxi. 17, on Peniel, xxxii. 31 and xxxiii. 10), but also such as mutually exclude one another, because the thing can have happened only once, or in one way (see, e.g. on the course of creation, chs. i. and ii.; on the number of the animals taken into the ark, and the duration of the Flood, ch. vi. f.; on the scattering of the peoples, chs. x. and xi. 1 ff., also x. 25; or on the origin of the names Beersheba, xxi. 31, xxvi. 33, Israel, xxxii. 29, xxxv. 10, Bethel, together with the consecration of the Bethel pillar, xxviii. 18 f.,

xxxv. 14 f.; or on the encounter with the Shechemites, chs. xxxiv. and xlviii. 22; or the treatment of Joseph by his brethren and the merchants who brought him to Egypt, xxxvii. 19-36). But other

irreconcilable statements also are not wanting, e.g. about the reduction of the duration of man's life to a hundred and twenty years (vi. 3 against ch. v. 11, etc.); or that Abraham, after the death of Sarah, still begat many sons (xxv. 1 ff. against xviii. 11 f., xvii. 17); that Esau on Jacob's return from Mesopotamia was already settled in Seir (xxxii. 4 ff. against xxxvi. 6); that Rebecca's nurse first comes with Jacob from Mesopotamia (xxxv. 8 against xxiv. 59); that all the sons of Jacob were born in Padan-Aram (xxxv. 26 against ver. 16 ff.); or the different names of the wives of Esau (xxvi. 34, xxviii. 9 against xxxvi. 2 f.); or about Joseph's Egyptian master, xxxvii. 36, xxxix. 1—xl. 4, or the statement xlii. 27,

xlili. 21, beside xlili. 35. Notices like iv. 14 f., 17, are, in the place where they now stand, enigmatical.

In particular, the chronology which lies at the basis of the book does not fit in with all the parts of the narrative, e.g. that of the age of Sarah, xvii. 17, comp. xii. 4, does not agree with xii. 11, xx. 2 ff.; nor that of Ishmael, xvii. 24, xxi. 5, 8 with xxi. 15 ff.; nor that of the nearness of Isaac's death, xxvii. 1f., 7, 10, 41 with xxxv. 28 and xxvi. 34; nor that of Rachel, xxxvii. 10 with xxxv. 19. Further, xxx. 25 ff. does not agree with xxxi. 38, 41 (see notes on ch. xxx. 25 ff.), nor the ages of Jacob's sons given or presupposed in xxxii.-xxxvii., xxxix — xlv. with xlv. 8-27 (see notes on ch. xxxv. 22 ff.). See also on ch. 1. 21. Indeed, narratives are even to be met with in which particular parts do not agree with the rest (e.g. xxxi. 48-50), or the conclusion with the beginning (xxiv. 62-67).

Such repetitions, disarrangements, contradictions, and chronological difficulties, are not explicable on the assumption that the book was composed as a unity; or are so only by help of most improbable suppositions constructed ad hoc.

But further, the critical labour of scholars during a whole century has with certainty led to the recognition in the accounts of this book of different groups or strata, of which the several pieces are as closely related to each other, formally and materially, as they are distinguished from those of the other strata. More precisely there are three different writings, differentiated in respect of time and place of origin, contents, arrangement, aim, mode of representation and language, which have been discovered as lying at the basis of Genesis, and also as continued into the other books of the Hexateuch. The more precise proofs of this state of things are given in the Introductions to the exposition of the several sections. A summary of the results of these detailed investigations, together with a characterization of the individual writings and a discussion of their origin, will be found in the concluding treatise of this whole work, after the Book of Joshua. (Dillmann, Num. Deut. and Josh. p. 599 ff.) Here only thus much.

The writing designated by us A is that which was formerly called the writing of the Elohist because in it, down (Dillmann, Num. Deut. and Josh. p. 599 ff.) to the passage Ex. vi. 3, the divine name Jahve is avoided, and only Elohim, or on occasion El Shaddai, is used, or foundation-document—Grundschrift—because it forms the framework into which the other parts are laid, but recently for the most part the Priestly Writing (therefore designated P or PC, i.e. Priests' Code, whereas the designation as Q, i.e. Quatuor, by Wellhausen, (So in Kautzsch-Socin, Die Genesis, 1891.) rests on the inapt assumption that the author reported four covenants). (See, on the contrary, Zeitschrift für altt. Wissenschaft, xii. 1 and 20.) It is in the main a law writing; it seeks to lay down the laws, ordinances, institutions, and customs which prevail, or should prevail, among God's people, and to explain their origin. It deals with the historical almost only in so far as that is useful or necessary for the understanding of the origin of these laws, etc. While therefore it gives indeed a sketch of the whole Preliminary and Primitive History from the Creation, it does so only to show how and wherefore, and by what stages and by means of what divine arrangements, the chosen people were gradually formed and taken out from the other and especially related peoples, and it enters into fuller descriptions only in connection with epoch-making occurrences (such as the Creation,

Flood Covenant with Noah, Covenant with Abraham, Descent of the Patriarchs to Egypt), or with reference to occurrences on which laws are based (such as Gen. xvii. 23, xlviii. 3—8); for the rest, it narrates the facts, or the incidents held to be facts, only in a brief and dry (annalistic) style, partly in the form of genealogies (chs. v., xi. 10 ff., xxxv. 22 ff.) and statistical surveys (chs. x., xxv. 12 ff., xxxvi.), all the time, however, giving special attention to the working out of a fixed and orderly chronology. Its mode of statement is broad, circumstantial (because aiming at the utmost possible accuracy and definiteness), and juristically precise and formal; its language somewhat stiff and monotonous, confining itself within a rather limited circle of expressions, with many technical terms, by no means late Hebrew, but in many respects peculiar: just as the prophets, the gnomic poets, and the Psalmists, also formed their own peculiar speech. Its treatment of the material is pre-eminently of an erudite character, resting upon research, calculation, and reflection, and turning to account varied stores of knowledge, (E.g. chs. i., v., x. f., xxxvi., xlv.; in matters of detail, e.g. chs. xxv. 16, xxxvi. 15.) but with a strong tendency to systematize and schematize. Its manner of speaking of God is austere and worthy, and makes no use even of the belief in angels, still less of that strongly anthropomorphic style of thinking and speaking, which came so near to being mythological, and which poets and popular speech delighted in. Without doubt its author belonged to the circle of the priests at the central sanctuary in Jerusalem. A simple statement of the date of its composition cannot be given on account of the gradual remodeling and enlargement which it underwent (especially in Exod. Lev. and Num.) in exilic and post-exilic times. Yet the original writing undoubtedly dates back to the times of the kings of Israel. In Genesis, where it appears in its relatively purest form, chs. xvii. 6, 16, xxxv. 11, xxxvi. 31 ff., and especially its description of the relations of the peoples in chs. x. and xxxvi., supply data for judging its date.

Of quite another character, in respect of their origin and their aim, are the two other writings. Only in the account of the activity of Moses do they to some extent deal with laws; otherwise, they are properly books of legend or history, whose purpose was, in the form of a survey attractively written, to give contemporaries, for their entertainment and instruction, information regarding what was still known or told about the olden times. In contrast to the sober intellectuality of the Priestly Writing, they are books of lifelike directness and poetic beauty.

One of them, B, which, because it likewise calls God not Jahve but Elohim, is by many styled the writing of the Elohist (and therefore now by most designated E), may be named The Book of Israel's Legendary History. It derives its contents partly, indeed, from older written documents, but mainly from orally transmitted legends as they existed among the midland, northern, and eastern tribes (Israel in distinction from Judah), and it preserves unchanged in its narratives the manner, tone, and color of this living legendary lore of the people.

In the details of its contents this writing is the richest (in Gen. we know, e.g., only from it the names Eliezer, Deborah, Potiphar), and it gives much quite peculiar information, and many short utterances of the very oldest stamp (e.g. xxi. 27 ff., xv. 2, xx. 16, xlviii. 22). It is therefore much to be regretted that it has not been preserved for us in a more complete form. Many local legends of particular districts (e.g. also xxxi. 51 ff.,

xxxiii. 19, xxxv. 8, 20) were conjoined in it, and it has a special fondness for pointing out the origin of the ancient sanctuaries of the midland and eastern parts, as well as (comp. Amos v. 5, viii. 14) those of the far southwest (xxi. 31, xxii. 2 in its original form, xxviii. 17 f., xxxii. 2, 31, xxxiii. 20, xxxv. 4, 7, xlv. 1 f.); but this does not entitle us to call it a priestly writing. (Stade, *Gesch.* 582.)

A subject to which B devotes special attention is the glory of Joseph (Ephraim-Manasseh); in it the old standing of Reuben shines more distinctly through (xxxvii. 21, 29, xlii. 22, 37); Bethel is represented as a sanctuary at which tithes are paid (xxviii. 22); Shechem is expressly pointed out as the possession of Joseph (xxxiii. 19, xlviii. 22); and Joseph receives a special blessing from Jacob (xlvi. 15 f., 20). These facts alone leave no room for doubting (comp. also ch. 1. 25 with Josh. xxiv. 32) its origin in Israel (in the narrower sense). It is demonstrable as a documentary source of Genesis, certainly from ch. xx., and with high probability it is also the source of ch. xv. In support of the position that the narratives wrought up in ch. xiv, as well as those in iv. 17 ff., vi. 1-4, ix. 20, belonged originally to it, much may be advanced; especially in chs. iv. and vi. the close approach shown to the Phoenician theories of the development of the earliest races of man, which is most easily explained in the case of a North-Israelite document. An account of the Flood it certainly never contained. In matters of worship it still shows quite the older free manner of the Israelitish tribes with their many sanctuaries (also Masseboth, xxviii. 22, xxxiii. 20; comp. xxxi. 51 f.), but it condemns the teraphim and other idolatrous things (xxxv. 2 ff.; comp. Josh. xxiv.). It speaks much of revelations of angels, and revelations by dreams or visions, expressly calls Abraham a prophet (xx. 7), and likes to point out the gradual realization, in the dispensations of Divine Providence, of God's plan unveiled beforehand by revelation. It belongs, doubtless, to the age when the prophetic order nourished among the midland tribes, i.e. to the ninth century. (See Dillmann, *Num. Deut. Josh. p. 621.*) It is no longer comprehensible as a product of the time after the destruction of the northern kingdom, or as late as the seventh century, (Lagarde, *Nathrichten der k. Geselchchaft d. Wissenschaften zu Gottingen*, 1889, p. 321 f.) nor is this hypothesis aided by the Egyptian names in xxxvii. 36, xli. 45 (see note on ch. xli. 45). Much of its contents are no longer extant in its original form, but only as wrought up in combination with C.

The third writing, C, usually called that of the Jahvist [Jehovist] (because from the beginning it makes use of the name Jahve, therefore now mostly designated J), for a long time also, though wrongly, called the Supplementary Document—*Erganzungsschrift*—as if it had been written with the intention of supplementing A, was, no less than the others, originally an independent document, and may be distinguished from A as a prophetic, and from B as a Judaic writing. That it proceeded not from Ephraim (De Wette-Schrader, *Lehrb. d. Einl.** § 205; Reuse, *Gesch. d. AT.* § 213; Kuenen, *Onderzoek* i. § 224 f.) but from Judah, is demonstrable with certainty, even within Genesis itself, from its assigning the district of Hebron as the residence of Abraham (xiii. 18, xviii. 1) and of Jacob (? xxxvii. 14), from the prominence which it gives to Judah in the history of Joseph (xxxvii. 26 ff., xlii. 3 ff., xlv. 16 ff., xlv. 28), as well as from ch. xxxviii. This is not refuted by the fact that, like B, and probably following the lead of B, it purposely takes notice of the holy places of northern Israel (xii. 6-8, xxviii. 13-16) and of

the Negeb (xxi. 33, xxvi. 23-25). See, further, introd. notes to ch. xlix., and observe xxxiii. 17 as well as xxxii. 8 against xxxii. 2 f., where in the mention of such places it shows only an antiquarian, not a religious interest. In the primeval histories there is an unquestionable relationship between it and A both in respect of arrangement and of contents (history of creation, the original state, the genealogy of Noah, the story of the Flood, the ethnographical table). Also in the Abraham section and onward, it has some narratives in common with A (separation from Lot, destruction of Sodom and Gomorrah, the story of Dinah; also xlvii. 1-11, xlvii. 29 ff. with xlix. 29 ff.). But elsewhere in the history of the patriarchs, especially in that of Jacob and Joseph, it shows itself most closely related to B; so much so, that most of its narratives from ch. xxvii. onwards have their perfect parallels in B, and it is necessary to assume the dependence of the one upon the other.

And, indeed, it is C that borrowed from B. This may be proved from the general consideration that just in the circle of legends about Jacob and Joseph, which must originally have been developed in Israel not in Judah, the relationship is most complete. It is established further by a comparison of the several parallel passages, which almost always shows, on the side of B more realistic detail, on that of C more scene painting, set speeches, and wealth of ideas, if there be left aside such isolated cases as those in which B has the more definite statements (e.g. xv. 2 against 3, xxxvii. 36 against xxxix. 1) and C the more general (e.g. xxvi. 1, 8, Philistines; xxxvii. 25 Ishmaelites, against 28 Midianites). Unquestionably this writer worked with the written material of B lying before him; and this fact often betrays itself even at points where no parallel narrative has survived from B (e.g. Gen. xii. 6-9, ch. xxvi.), especially in turns of expression (e.g. xxvi. 32, xxx. 35, 38, 41, etc.). The opposite view, (Wellhausen, Stade, Budde, Kuenen, Onderzoek, - 226 ff.) that C is older than B, cannot be proved in Genesis from a detailed comparison of the parallel accounts of the two narrators; (NDt. Jos. 630 f.; Kittel, *Gesch. der Hebr.* i. 69 ff. s. NTH. Jos. 630 f.) it can only be in some measure established by appeal to the fact that C, especially in the history of Moses and Joshua, has in many cases more ancient accounts than B. But, in truth, this is rather to be explained from the fact (NDt. Jos. 630 f.) that he has there followed older and better sources. For, of course, B is not his only source. Narratives like xii. 10 ff., xvi. 1 ff. (alongside of xxi. 9-21), xxv. 29 ff. etc., show that he has drawn much of his material, quite independently of B, either from current legend or from written documents lying before him; and this apart from the many passages which he and A have peculiar to themselves. On the whole, one may safely say that he represents the legendary history as it was told in Judah, or from the Judaic point of view. But yet more important peculiarities are discovered, if one looks to the contents and form of his narratives. For in the same measure in which, in respect of realistic contents, he falls short of B, he surpasses him (and much more so A) in thoughtful apprehension, vivid lively description, smooth, and, at the same time, charming and interesting delineation and artistic rounding off of his narratives. Many of his passages that we still have complete (e.g. ch. ii. f., xi. 1-9, xviii. f., xxiv., xliii. f.) are masterpieces of the art of narration, with which only a few passages from B, like ch. xxii., can be compared. Not less distinguished, however, are they by the fullness of fine instructive thoughts, and of weighty, ethieoreligious truths which the author had the

skill to breathe into his legendary histories, or rather to elicit from them, without taking away anything of their poetic character and the childlike simplicity of expression, which adhered to them as they came from the lips of the people. Especially of all three narrators does he show the deepest knowledge of the nature, origin, and growth of sin in mankind; of the counter action of God against it; of His plan of salvation (iii. 15 f., v. 29, viii. 21 f., ix. 26 f., xii. 2 f., xviii. 19); of the calling and training of the divinely chosen instruments to faith, obedience, and virtuous conduct; of the destination of Israel to be a blessing to the nations. So it is already in Genesis, where he represents the patriarchs as essentially types and patterns. In the course of the work these more profound ideas come out yet more distinctly, and make themselves strongly felt also in the polemic against the idolatrous and disobedient character of the people of Israel.¹(In opposition to the judgment passed on him by Stade, *Geseh.* 547.) The ideas and knowledge by which the author is influenced are those of the prophets; and as we may therefore call himself in a certain sense a prophetic narrator, so we may also from this conjecture his era to be the time of the activity of the great prophets; which conjecture is then abundantly confirmed by many other indications. No particularly high antiquity need be demanded for him, neither because of the naive way in which he speaks of God, (Ch. ii. f. (see p. 97), vi. 6, vii. 16, viii. 21, xi. 5 f., xviii 1 ff., 17-21.)—for that does not uniformly characterize all his passages, and is therefore conditioned rather by the subject and the source,—nor even because of the "unrestrainedness" with which from the beginning of things onward he makes use of the name Jahve, (Ch. ii. f. contrasted with Ex. vi. 3 ff. from A and Ex. iii. 13 ff. from B.) and makes mention of, or presupposes, even in the earliest times, sacrifice (iv. 3 f.), altar (viii. 20 f.), the distinction of clean and unclean (vii. 2 ff.), and the oracle of Jahve (xxv. 22 f.); for the passages quoted in the notes on ch. iv. 26 plainly show that, in his case also, there is already implied and carried out a theory of the origin of the service of the true God.

In language, too, as well as in his whole style of narrative, C stands much closer to B than to A; and although between them also all sorts of finer distinctions are to be found, yet it is often very difficult or impossible to make a complete separation between them, where their narratives have been worked into each other by later editors, and material criteria are wanting. The assumption that B as well as C, before they came into their present connection with one another, passed through several editions, (Kuenen, *Ondarzoek*,* 242 ff.) might be in itself possible, but with reference at least to B in Genesis (and in the other books) is not supported by any satisfactory proofs. In C we no doubt meet with heterogeneous sections, (See on chs. iv., vi. 1-4, xi. 1-9.) which might recommend that hypothesis, but only in the primitive history, not in the further course of the work; (See especially notes on xii. 10 ft', and notes on xviii. 17 ff.) and since, for the rest, throughout all these passages the marks of C, in respect of form and language, are uniformly present, another explanation of that phenomenon is to be preferred. (See on chs. iv., vi. 1-4, xi. 1-9.) Under C, therefore, in what follows we shall include the whole of the sections of this document, without raising the question of its sources or prior stages.

4:

If one inquires as to the manner in which Genesis has been worked up out of the three original documents, it may be said generally that A's writing, with its continuous chronology and its sharply-marked division of sections, forms the framework or outline into which the accounts of the others are introduced; but also that in the choice and combination of the material, C's range of ideas was the standard, and that his prophetic conceptions of sin and grace, of the saving purpose of God, of the divine training of the patriarchs to be ancestors of the people of God, are repeatedly made still more conspicuous by express remarks;² and, generally, that attention is directed for the most part to that which seemed most serviceable for the religious discipline and instruction, as well as for the moral and national culture, of the people. In the preliminary remarks to the explanation of the several sections, a description is given of the way in which on these lines the work took shape in respect of connection and general plan. We anticipate that much which did not serve the purpose held in view was set aside or abbreviated: passages like iv. 17—24, vi. 1-4, xxx. 32-42, mere excerpts from fuller accounts, had perhaps been already shortened by O himself; but, e.g., the isolated mention of Isaiah (xi. 29), of the consanguinity of Abraham and Sarah (xx. 12), of the vow of the tenth (ch. xxviii. 22) without mention of fulfillment in ch. xxxv. 7, or the information given in xlviii. 22, plainly point to omissions in the compilation. On examination we find that up to ch. xi. 26 the accounts of A are doubtless given completely; that, on the other hand, the beginning of his history of Abraham which stood before

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too little in accord with the narratives of the other documents used. Vice versa, the sections of C are abbreviated. In the primitive histories (Chs. ii. 5 f., iv. 25 f., in the story of the Flood, in the ethnographical table; elsewhere xvi. 15 f., xxi. 2 ff., xxv. 7 ff., xxxii. 4, xxxv. 28 f.) and in the undernoted passages, the abbreviation is in favor of A, elsewhere in the patriarchal histories mostly only in favor of B. From the source B itself, apart from the history of Joseph (which, it seems, was one of the most beautiful parts of the work), relatively fewer passages are communicated word for word (from ch. xx. onward); usually they are expanded by notices from C, or what was remarkable in them has been incorporated into the sections of C.

Wherever it was at all practicable, or seemed requisite, the very words of the sources have been reproduced in the compilation, and it is just to the many pieces of narrative retained unchanged that we are indebted for a more accurate knowledge of the character of these sources. But a simple placing of their sections alongside of one another (As we have ch. ii. f. alongside of ch. i., ch. xxvii. alongside of xxvi. 34 f., and xxviii. 1-9, xlviii. 3-7 alongside of xlviii. 9-22.) was not always possible, and would not always have served the end in view. Facts, such as the birth or death of a man, even if they were narrated in all the sources, could only be told in the words of one of these. But even where the original narratives agreed only in the main while divergent in details, simple juxtaposition of the documents would have involved many repetitions. In such cases the documents used have been worked into one another, the one most suitable for the end in view being made the foundation, and what was peculiar in one or both of the others being inserted in it in the place best suited. (Chs. vii. f., x., xvi., xxv., xxvii.-xxviii., xxxix.-l.) But, naturally, it was not always possible that the several passages, culled from two or three writings, should without more ado allow of being placed alongside of one another, or fitted into each other. Either the most contradictory statements occurring in one or other must be omitted, (E.g. ch. xxi. 17ff., the etymology of the name Ishmael; ch. xxxii. 8, that of Mahanaim; ch. xxxiii. 10, that of Peniel; a proper name, ch. xxxi. 25.) or parts manifestly separate must be stitched together by little interspersed additions or remarks, and what was still in contradiction harmonized. Many such joinings and other artificial devices are quite perceptible. (E.g. in chs. iv. 25, x. 24, xxi. 14, xxvi. 1a, 15, 18, xxxv. 9, xxxvii. 56, 86, xxxix. 1, 20, xliii. 14, xlvi. 1.)

Among these artificial devices for the purpose of producing a readable whole, are to be classed, e.g., the employment before ch. xvii. of the names Abram and Sarai throughout all the sections or of the double name Jahve Elohim throughout ch. ii. f., or the change of Elohim into Jahve, xvii. 1, xxi. 1. An expedient often employed for the same purpose was the transposition of whole passages, (As chs. xi. 1-9, xii. 10-20, xxv. 5f., 116, xxv. 21 ff., xlvii. 12 ff.) or of shorter statements, (As chs. ii. 4a, xxxi. 45-50, xxxvii. 26, etc) which then again made all sorts of short additions by the compiler necessary. (As chs. i. 1, ix. 18, xiii. 1, 3f., xxiv. 62.) In other passages the statements of the documents used are epitomized in a free manner, (E.g. chs. vii. 7-9, 22, xv. 7 f., xxxi. 45 ff., xxxvi., xlvii. 8-27.) and here and there detached sentences are added by way of bringing about a harmony. (E.g. chs. xxi. 34, xxxv. 5, xxvii. 46, xlvii. 12-20) Explanatory glosses also were occasionally inserted, (E.g. chs. xx. 18, xxxi. 47, xxxv. 6, or in ch. xiv.

where many such are found. (Chs. xv. 12-16, xxii. 15-18, xxvi. 3b-5.) , perhaps also iv. 15a.) some of them, perhaps, first from a later hand. Besides, all sorts of smaller insertions are found which are not derived from the sources, but were made only during or even after the redaction, partly in order to provide standard points of view for the conception of the subject, (Chs. xv. 12-16, xxii. 15-18, xxvi. 3b-5.) partly in order to bring about harmony with statements occurring elsewhere, (Chs. xxv. 186, xxxv. 22a, perhaps also iv. 15a.) and partly in order to introduce detached notices, or new aspects of the legend not noted in the chief sources. (Chs. x. 9, xxxii. 33; perhaps ii. 10-14, and in x. 14 ; xi. 286, 316, xxxvii. 2*; further, chs. xv. 7, xxii. 2, 14, xv. 19-21, xxxiv. 136, 27-29, xlv. 19 f., 21* xlv. 5*.)

That finally, notwithstanding all these methods, all kinds of incompatibilities and contradictions, especially in chronological matters, have still been left standing in the work thus originated, is not surprising. But they are for the most part discernible only upon a more careful examination, and could, in contrast to the importance of the contents of the inserted sections, be regarded as of secondary importance.

Though in itself quite conceivable, it seems unnecessary to assume that during or after the redaction entirely new passages also, which had nothing corresponding to them in the three sources, were inserted ; (See on Gen. xiv.) but certainly passages like chs. xiv. and xv. belong to those which have been most freely recast.

5

Finally, the further question still arises, as to whether the three documents ABC have been wrought up by one or by several redactors (R). Formerly, (Hupfeld and others.) the former hypothesis was the prevalent one. Recently, it has been contested by all who hold A to be the latest document in the Hexateuch and post-exilic, and it is maintained rather that B and C, after each of them separately had passed through several enlarged editions, were at length combined, and that at a later period by yet another hand they were joined to D (Deuteronomy), before a final redactor, R, wrought A into this composite work. (E.g. Bleek-Wellhausen, EM. in das AT* 118; Kayser, Kuenen, Budde.) This view of the process is at bottom only an inference from the opinion held regarding the age of A, and its validity can therefore be tested only in connection with the discussion of the origin of the documentary sources of the Hexateuch. (See Dillmann, Num. Deut. Josh. 675 ff.) Only this much may here be said, that if not D, then certainly if (who incorporated Deut. into the Pentateuch), knew A and made use of his writing. But even apart from this particular representation of the process, there would still remain the possibility that B and C were first of all worked together, and that only subsequently was A combined with BC.

What may be inferred from Genesis itself as to this question is the following. It is admitted that in the redaction not only was BC enlarged or enriched by additions from A, but also that C was mutilated in favor of A (e.g. chs. i.-xi.), as, conversely, A in favor of C (chs. xii.—I.). This is very well explained if R looked upon the whole three documents as merely private writings. On the other hand, the depreciation and mutilation of BC would be in the highest degree strange, if it were already an integral part of a work become almost sacred, which included in itself also the publicly acknowledged Deuteronomy and had now been read for more than a century. An explanation might be attempted by

such an assertion as that it is a matter of the introduction of a stricter chronology, or the insertion of additions regarded as in other respects important. It would be remarkable enough, on such a supposition, that just these latest incorporations often contain the most ancient representations of things; (See on i. 2, 5, 7, 29 f., vii. 11, x. 2-5, 22 f.) it would be quite undiscoverable for what purpose disconnected fragments or repetitions which added nothing to the narrative (As xiii. 6, 116, 12, xix. 29, xxi. 16, xxxi. 18, xxxiii. 18, xxxv. 6.) had been introduced from A, or why, in relating facts like the birth (xvi. 15, xxi. 2 f.) or death (xlix. 33) of a man, which surely BC had also mentioned, the words of BC should be replaced by words of A, or why from the quite new document A there should be inserted, by way of revision, such contradictions as stand in xxvi. 34, xxviii. 9, contrasted with xxxvi. 2 f. When, further, it is urged that C and B are combined in a way altogether different from that in which they are united with A, and that consequently this was done by another hand and at an earlier time, (Wellhausen, JBDTh. xxi. 425. [See p. 25.]) this proof also cannot be regarded as sufficient. The pieces of C and B are indeed much more frequently fused into one single piece; yet not because another hand worked them together, but because C stood fundamentally in the closest relationship with B (§ 3), and in many of its narratives the differences were concerned with mere trifles, where it was sufficient to reproduce one of the two, and to add from the other only a few words or sentences. (As, e.g., chs. xxvii., xxix., xli. f.) But neither is it true that this has been always possible with C and B, 2 (For, e.g., xxvi. 25-33 from C stands alongside of xxi. 22-32 from B, or xxx. 31-43 from C alongside of xxxi. 7-13 from B, just as from G chs. ii. f. or xv. stand alongside of chs. i. or xvii. from A.) nor are there wanting between C and A, where the similarity of contents admits of it, mixed passages fused together like a mosaic. (E.g. Gen. vi. 9-ix. 17, or xxi. 1-7, or ch. xxxiv.; others in Ex.) It is just the thorough similarity in the method of combining C with B and C with A, which is equally seen in Ex., etc., that speaks strongly in favor of the idea that the same hand effected both combinations. Further, there are sections of A, like chs. xxxvi. or xlv. 8—27, which are quite evidently not worked into a text of Bcb, but rather corrected according to BC (comp. also xlviii. 5); just as in xlix. 33, in the midst of the text of A, a fragment of C appears. Moreover, even in such passages as certainly do not belong to A (like xiv. 11 f., xvi.-xxi.), and in the harmonistic junction of B and C (xliii. 14), or in the redaction of the C sections (xxvi. 1), the redactor R often writes the language of A, just as in the incorporating of A he uses the language of C (xxvii. 46), quite apart from cases like chs. vi. 7, xiii. 3, xv. 14 f., where in redactional additions to sections of C or BC (which, however, are occasioned by the incorporation of A sections into Genesis) we find the language of A. Accordingly it seems, if one takes Genesis into consideration by itself, that a simultaneous working together of the three documents is not excluded but rather recommended, and hence in what follows we speak only for brevity's sake of B.

On the other hand, it must be admitted as a possibility that, not indeed the insertion of whole large passages like chs. xiv., xxxiv., but that certain of the supplements, adjustments, glosses, and other alterations, were first introduced by later hands. In regard to several passages it is almost certain that the text, at a later period (in part only after the time of the LXX.), was altered, (E.g. iv. 18, xxi. 14, 16, xxxi. 45, xlvii. 5-7, also partly the numbers in ch. v. 11.) or corrupted, (E.g. iv. 8, x. 5, xxiv. 22, 29 f., xxx. 32,

xxxviii., xli. 456, 48, 56, xlvii. 21, xlix. 26.) or glossed. (Ch. xlv. 23; perhaps also elsewhere in chs. xxxix.-xlv. and xlvii. 12-26. by Lange, 1874; vol. iii. Deut., by F. W. J. Schroder, 1866; vol. iv. Josua, by Fay, 1870 [Eng. trans., i. Gen., ii. Ex. and Lev., iii. Num. and Deut., iv. Josh. Jud. and Ruth]; Ed. Keuss, La bible, traduction nouvelle, etc., Paris, 1875 ff. (pt. iii. L'histoire sainte et la loi, Pentat. et Jos. 1879, 2 vols.); F. C. Cook, The Holy Bible with an explanatory and critical Commentary (also called The Speaker's Commentary), in 6 vols. [on O. T.] Lond. 1871-1876 (for present purpose, vols. i. 1, 2, ii.); D. Steel and J. W. Lindsay, Comm. on the Old Test., New York, 1891 (vol. ii. Lev. Num. Deut.).) The critical proof does not reach down to the most minute particulars, e.g. as to whether, in ch. xxx. 18, already R, or only a later hand, wrote sifhati for amati. In passages like chs. xxvi. 3-5, xlv. 20* are seen traces even of the hand of P*.)

We have taken pains to look at the critics' criticisms, not only what is cited but many thousands of pages with their thousands of instances of objections to the full or divine inspiration of the Bible. If the Biblical textual critics are correct we have a human Bible without the Divine authorship at work, for Scripture, says the Lord Jesus, cannot be broken, that not a dot or letter of the law shall disappear, that His words last forever. If Moses did not receive from God the words and teachings that are recorded in his five books, then we are done with a Holy Bible, we would have only a common book, a vulgar scripture, and all that is witnessed of God from Moses to Malachi and the New Testament is made void, Christ rejected and shamed, and we are still in our sins and sorry state. I do not deny the peculiarities that they point out, nor do we need to fear all the human elements that come along with the divine word. Like nature the Bible is not just spirit and life, not only sense and symbols, but like the soul is clothed in a body suited to its order and use, a divine vessel. As with the universe, we have in human progress of sciences, as formerly with philosophies, and before them religion and theology, come to understand books and writings in a way to uncover many secrets and dispel superstition and fictions. I have had to examine myself and my beliefs repeatedly and now before my departure I set my own seal and witness that God is true if all else are lies. We have not spared our own search and research, investigating the investigators. In Genesis One we have God and cosmology, in chapter Two we have the Lord God and anthropology, we cannot here reflect on psychology properly without searching out the origins of fallen human nature which has changed the relations and condition of man. We move on to chapter three still dealing with the Generations of the Heavens and Earth in regards to man from Adam to Noah.

We have the serpent (nachash) as a field or wild animal (chaiyath) with superior subtleness (arum = crafty, subtle; arom = naked) of all other created creatures and his nakedness was shameless to deceive and lie. The nature of the snake like a King Cobra lends itself as a ready tool or instrument in the hands of another. Adam and Eve were both naked (arumim, arum or arom) and unashamed, here the serpent is naked and crafty and shameless (I here depart from Gesenius and his students which reject the relationship between the two roots). Snakes do not talk but some make sounds of hiss and rattle. What is presented is the way the Serpent via the snake communicated to Eve alone. We are not to believe in talking snakes or serpents formerly able to talk and having legs to walk. We are reading the unfolding of the human generations within the universal or cosmic generations. We have a natural

temptation and fall but more truly and fully a spiritual seduction and disobedience. The mentality of the serpent is far superior to Eve and Adam. God's command was eating eat not and dying die. The warning was death beginning on the day of disobedience. They did not die as to the body and flesh, but they did begin to die leading to death. The breath and spirit of life from God was affected by sin. The serpent deceived and lied and by so doing infected man with a spiritual mortal virus called sin as we will see. A significant conflict is going on in this strategic test. The immediate effects of the infection, the spiritual symptoms, are lusts, unbelief, disobedience, spiritual experience in sin, shame, fear, dishonesty, deception, and many such like, which will continue to corrupt man into utter depravity. Their eyes were opened by a new and different knowledge gained in the way of the Serpent. The deception was the serpent's, but the willfulness and transgression was of man and his wife. The tree of life which offered them eternal life and spiritual transformation from mortality to immortality would be barred and they would be exiled from the Garden. God seeks them out as Jehovah Elohim in the way a father seeks his son. Man's nakedness and shame and guilt and fear, and conscious hide him from God. Man thus shows alienation and separation, no longer simple and innocent as inexperience and dependency. The Lord questions and judges the three parties, using their nature to reveal their destinies. God declares the sentence and curse and in it the mystery of salvation in the Seed of the Woman in the great spiritual conflict or warfare that must continue on to the end. The Serpent, like serpents, is cursed above all animals of cattle and beasts, going by belly and eating and living by dust, with enmity between the Serpent and the Woman, the Serpents Seed against the Woman's Seed, in mortal bruising; the Woman must suffer in childbearing and subjugation to her husband; Man must labor to eat from a cursed earth with sweat unto the dust of death. Adam named is wife Eve the Life-bearer. God clothes them with animal skins; alarmed at man's new nature, a spiritual nature not divine and still able to obtain eternal life exiles them from Gan-Eden to till the ground; and He placed Cherubim and Sword of Flame or Heat turning to guard the way of the tree of life. These are the basic facts but we expand the folder to discover more.

We are learning in these early chapters of Genesis the Divine Vocabulary by which God revealed human origins and generations. We have seen that God is described and a nature attributed to Him as analogous to man in gender, speech, thoughts, movements (creating, making, forming, clothing and more); He is seen by Adam and Eve, walks, He questions, etc. Then words and names are introduced and built upon to unfold the history and story. The language is Hebrew of Moses time but the details go back to Adam and all that comes between. It is a principle of hermeneutics that first occurrences are principles that govern development; that is to say, every word and thought, every name and idea, begin with a father and mother which determine its category and significance. We may understand it thus, that the first appearance of God (Elohim) and JHWH establishes significance the will dominate in the later usage. That Jehovah occurs in relation to man and not the cosmos is of great meaning and understanding. That Elohim as plural and related to the cosmos is itself revealing. But further, the ideas and doctrines of the Bible are likewise determined and developed from origins as seeds that grow into forms and things in whatever way we find them. I take of God's Spirit to reveal origins to correct other notions taught and believed among people of the nations of the earth. It is here so many Bible students and scholars, both great and small, have found meaning and truth in the mass of confusion that exists among men. The spiritual sense exists

within the natural, but does not replace it or void it till perfection comes. The generations are not of the animals of the earth as earthly bodies, nor the heavenly bodies of stars and planets, but what God seek and works in and with and for man. In that sense all things reflect man, things in heaven and on earth, or under the earth and in the seas. We may not be aware of the true origin of a person or place or thing but it is certain that it exist and essential to truth. As with man and animals from a seed they grow; of plants and trees from a seed they grow; a family, a community, a tribe, a nation, and many such things are thus instances of this sense of scripture. And as with the words of Paul that if I do not know the meaning of the sound played or produced it will be to me babble, so too the origins of things give understanding and meaning to the world and life. So here too we see this principle of the seed in the nakedness of man in creation without false knowledge and shame, but then the Serpent's nakedness was crafty and seducing, and the nature of nakedness is changed because the origins have changed and the thing altered. These and much more may be explored, but I must move on to my reflections.

Adam was made a natural body from the dust of the ground, earthy, but God's breath gives life and produced a living soul, a breathing life. The breath of God in Adam becomes the human spirit bearing the divine life of God's image and likeness. The Lord both formed and trained Adam. Man is alone with the female, and as such incomplete and unable to fulfill God's purposes. Eve is built and becomes the female and mother of all living-ones. The two are one flesh and produce one seed, and we all have inherited human life from this origin, and are governed by such a generation. The nature of man is revealed in a unity or bond of two conjoined as one, male and female, having common and different parts and members which may be seen and touched. Man is also a natural man having a human nature derived from the world, whether his breathing or eating it produces his physical nature, as we say flesh and blood. The visible man is but a vessel or house for the invisible man which is the life or living of man, and is of the heart and mind, reason and feelings, and many such like. This dual nature is clearly seen and well taught from most ancient time to the present. The outer man has a body and the inner man has a spirit. The principle of life originated with God's breath and thus God's nature as the soul within the body, and later identified with the blood. The spirit in man is not mere breath or air as is common to all animals, all being dependent on oxygen, but shares a portion of God's nature and being. The fall of man begins first with the spirit which is in man becoming corrupted and alienated;; then the consequence becomes the corrupted soul and heart and mind of man; and in time the body decays and dies. The body without life does no good or evil and shares no moral quality in such a state, but once it is made alive as a living soul, a human being, it has moral and spiritual qualities and human nature. The distinction of the spirit from the soul which is presented is easy to overlook and to make the spirit the soul, making them synonymous; but this is great mistake. Adam's constitution is triple in a dual nature or substance; on one hand he is of earth like all animals having earthy elements, but on the other hand he has the divine spirit infused and transmitted, having a higher heavenly element or substance. Man shares air and breath with animals, and since the fall, being in spirit dead, and in body deathly, but the likeness ends there, and man is a little lower than the angels with a spiritual nature because of the divine nature in the seed of life animated by God to bear the divine image and its likeness. I once thought that Adam became as God in the words "like One of Us", in the sense the Godhead in the Son Messiah the preincarnate Theophany or

Anthropomorphic Form, that is, Jehovah manifest in human or angelic form. I now abandon this is error and modify the plural of person to share the Divine nature with the angels, and that the angelic hosts of heaven were involved by presence in the creation of man. Thus the one that Adam became like to was the Serpent who was the first to know good and evil, first as Cherub then as Devil or Satan. But these things will be made clearer as the generations continue. The Serpents nature was that of a fallen creature opposing God by slander and accusation in deceit and falsifying truth, in order to destroy God's work. And because man is subject to death, both dying and dead, it is clear that his propensities to the good and the evil are limited to a brief time, while Adam as federal head of the race, being its first occurrence and principle, lives on down to this present hour, and the accumulative life of mankind is one and the same, we all sharing in and of him. The dichotomy does not explain man's uniqueness in a proper way being apocopated or hyphenated in reduction to its appearance instead of the cause. In time and in the New Testament these things will be explained and manifest.

The study of man has continued from the most ancient times to the present, ever changing in twist and turns, from lost of the truth to myths and fables of every kind. Every detail of human origins was altered and modified as it is to this day. The human evolution as it is taught shows religious beliefs in superstitions and obsession in the supernatural, from there reason and research in search for wisdom and truth added to the confusion in seeking to correct falsities and insanities. This endeavor became poetic prophesies and the general sophistry and finally philosophy as it approached scientific experimentation and theories based on such. In this concern in our reflections on the Genesis account of man and his generation in the world, we have anthropology in countless segments of doctrine and schools. The ideas concerning man as a human being with human nature, human behavior, and such like, has produced precise and specialized forms of knowledge which slowly developed into the field of Psychology as the Study of Soul, the Human Soul and Life and Being. The psyche as taught by the ancients and perfected by the Greeks in their myths was the soul as the female human personality filled with original and unique beauty divine and desired by all, she was sought by divine love in cupidity, evoked jealousy and lusts, lived and produced pleasure, shrouded in dreams and fantasies, loving in darkness, possessed by Eros, hated by Aphrodite, her sisters were deceit and seduction and murder, fated by Apollo, seeks love even to death and hell, satiated by sex, assisted by goddess of love, amused by Zeus who reunites her to Eros and makes her immortal; she is symbolized as a butterfly of love and desire or lust. And what we learn of Psyche so with other human and divine attributes and emotions and the like. Hesiod's Theogony and Cosmogony shows the artful fictional Genesis of the Universe and Nature, often with most offensive behavior of divine powers and idols. Hesiod poetically explains and retells the history and religious tradition with obvious metaphysical sophistry as divine oracles. This brief analysis by.....will contrast the doctrine of Genesis. ((From Hesiod's Poems and Fragments. Done in English Prose, with Introduction and Appendices; by A.W. Mair; in Oxford, Clarendon Press. 1908.))

((ANALYSIS OF THE THEOGONY: 1—115 Prooemium: 1-35 The Muses came on a time to Hesiod as he shepherded his sheep under Helikon and taught him sweet song. 'Shepherds of the fields,' they said, 'evil things of reproach, bellies only! We know to speak full many things that wear the guise of truth, and know also when we will to utter truth.' So saying, they gave to

Hesiod a wondrous olive branch and breathed in him a voice divine that he might sing of the things that shall be and the things that were aforetime; 36-67 Of the manner of the song of the Muses: how in Pieria Mnemosyne bare them unto Zeus; 68-74 How the Muses, after visiting Hesiod, departed unto (Mount) Olympos; 75-103 The names of the Muses and the manner of their gifts to men. 104-115 Invocation of the Muses to sing the generation of the everlasting gods, the children of Earth and Heaven and Night and Sea: how Gods and Earth came into being, and the Rivers and the Sea and the Stars and Heaven above, and the gods who sprang from these: how they divided their possessions and attributes. 116-125 First of all was Chaos and then Earth and Eros (Love, Lust). From Chaos sprang Erebus (Darkness) and Night, and from Night in wedlock with Erebus sprang Aether (Ether, Air, Firmament, Fire, Light) and Day. 126-155 Earth first bare Ouranos (Heaven), and the Mountains and Pontos (Sea). These she bare without wedlock. In wedlock with Ouranos she bare Okeanos (Oceans) and Koios (Coios, Coitus) and Krios (Crius), and Hyperion and Iapetos (Japetos, Japheth) and Theia (Thea, Goddess) and Rheia (Rhea) and Themis (Theme) and Mnemosyne (Memory), and Phoibe (Phoebe, Phoebe, Bright, Radiant) and Tethys (Tethys), and, youngest, Kronos (Chronos, Time): also the Kyklopes (Cyclops)—Brontes (Thunder), Steropes (Steropes, Lightning), Arges (Argos, Argent, Shine, Bright); and further the hundred-handed Kottos (Cottos, Cottus), Briareos (Strong), Gyes (Gaea, Gaia, Earth); 155-210 How Ouranos hated his own children, and as each was born hid it in Earth: how Earth being sore straitened, devised a crafty device and gave to Kronos a sharp sickle, wherewith she persuaded him to do his sire grievous hurt: how the blood of the wound fell into the lap of Earth, whence sprang the Erinyes (Furies, Madness, Rage) and the Giants, and the Nymphs (Bride, Virgins) Meliae (Melia, Mylea, Milia): but from the fleshy parts that were cast into the sea sprang Aphrodite: and how Ouranos named his sons Titans. 211-225 The children of Night, without a sire:—Doom (Moros), Fate (Ker), Death, Sleep, Dreams, Blame (Momos), Woe (Oizus), Hesperides, Moirai (Klotho, Lachesis, Atropos), Nemesis, Deceit, Love (Philotes), Old Age, and Strife (Eris). 226-232 The children of Strife (Eris):—Toil, Oblivion, Famine, Grievings, Wars, Battles, Murders, Manslaughter, Quarrels, False Speech, Dispute, Lawlessness, Ruin (Ate), and Horkos (Oath). 233-239 The children of Pontos (Sea) and Earth: — Nereus, or the Old Man of the Sea, Thaumas, Phorkys and Keto, and Eurybia. 240-264 The daughters of Nereus, son of Pontos and Earth, and Doris, daughter of Okeanos:—Thetis, &c. — fifty in all. 265-269 The daughters of Thaumas and Elektra, daughter of Okeanos:—Iris and the Harpies (Aello and Okypete). 270-279 The children of Phorkys and Keto (son and daughter respectively of Pontos):—the Graiai (Pemphredo and Enyo) and the Gorgons (Stheno, Euryale, and Medusa) 280-286 When Perseus cut off Medusa's head there sprang from her Chrysaor and the horse Pegasus. The latter left earth for the immortals and now dwells in the halls of Zeus. 287-294 But Chrysaor with Kallirrhoe, daughter of Okeanos, begat three-headed Geryoneus, whom Herakles (Hercules) slew in Erytheia; 295-305 Kallirrhoe next bare Echidna; 305-332 Echidna in wedlock with Typhaon bare Orthos, the dog of Geryoneus, and Kerberos, the hound of Hades, and the Lernaean Hydra, whom Herakles (Hercules) slew: and Chimaira, whom Pegasus and Bellerophon slew. Chimaira bare to Orthos the Sphinx and the Nemean lion, which Herakles (Hercules) slew. 333-336 Keto to Phorkys bare the dragon which guards the golden apples of the Hesperides; 337— 345 Rivers sprung from Tethys and Okeanos:—Nile, Alpheios, Simois, Skamandros, Acheloos, &c, &c. 346-363 Nymphs sprung from the same, including Styx, eldest (or 'most excellent') of them all. 364-370 Three thousand daughters of Okeanos there be and

sons as many—sounding rivers, ' whose names it was hard for mortal man to tell: but those who dwell by each know them every one.' 371-374 The children of Theia and Hyperion:—Sun, Moon, Dawn; 375-377 the children of Krios and Eurybia: —Astraios, Pallas, Perses; 378-382 the children of Astraios and Dawn:—the winds Argestes, Zephyros, Boreas, Notos, and after them the Morning Star. 383-403 the children of Styx and Pallas:—Zelos (Zeal, Jealousy) and Nike (Strife, Victory) and Kratos (Power, Strength) and Bia (Life, Bios, Vita), who dwell with Zeus (Theos, Dzeus, Deus, Dios), as he had vowed of old to Styx, when, with her children, she aided him against the Titans; Styx herself he appointed to be the Mighty Oath of the gods; 404-410 the children of Koios and Phoibe :—Leto and Asteria. 411-452 Asteria bare to Perses Hekate: the eminent powers and privileges of Hekate, as answerer of prayer, helper in council in games, and in war, aider of kings in judgments; of horsemen and of seamen, and of shepherds: and finally the nurse of children 453-458 The children of Rheia, daughter of Ouranos and Gaia, and Kronos :—Hestia, Demeter, Hera, Hades, Poseidon, Zeus; 459-491 how Kronos, learning from Ouranos and Gaia that he was fated to have a son who should overthrow him, swallowed his own children: how Rheia, when about to bear Zeus, took counsel of Earth and Heaven to save her child: how they carried her to Lyktos in Krete, where she brought forth Zeus and hid him in a cave on the hill Aigaion : but she swaddled a great stone and gave it unto Kronos, who swallowed it, thinking it to be his son Zeus. 492-506 how Zeus throve mightily, and how in time by the devising of Earth, Kronos vomited forth the stone: which Zeus set up at Pytho to be a sign in the aftertime, a marvel to mortal men. And Zeus set free his father's brothers, who in gratitude gave him thunder and lightning; 507-511 the children of Iapetos and Klymene, daughter of Okeanos:—Atlas, Menoitios, Prometheus, and Epimetheus. 512-520 the fates of Epimetheus, Menoitios, and Atlas. 521-616 the fate of Prometheus: how at Mekone he cut up an ox and attempted to deceive Zeus by offering him the bones concealed in fat (wherefore to this day men 'burn white bones to the immortals upon fragrant altars '): how Zeus in vengeance refused men fire till it was stolen by Prometheus: created the first woman to be the bane of men: bound Prometheus and sent an eagle to devour his liver, which grew again by night as much as the eagle devoured by day—till he was at last, by consent of Zeus, delivered by Herakles, who slew the eagle. 617-719 how with the help of the hundred handed giants, Briareos, Kottos, and Gyes, Zeus overcame the Titans and imprisoned them in Tartaros; 720-745 descriptive of Tartaros; 746-757 the abode of Atlas in the west; 758-766 the abode of Sleep and Death, children of Night; 767-774 the abode of Hades and Persephone, guarded by the dog Kerberos; 775-806 the abode of Styx: how the gods swear by Styx, and the punishment of perjury; 807-819 of Tartaros, in which the Titans are imprisoned: of the abode of the hundred-handed giants; 820-868 of Typhoeus, son of Earth and Tartaros, and how Zeus overcame him and hurled him into Tartaros: 869-880 the offspring of Typhoeus ;—all winds except Notos, Boreas, and Zephyros; 881-885 how Zeus became king of the gods; 886-900 how Zeus took Metis to wife and swallowed her when about to give birth to Athene; 901-906 Zeus next took to wife Themis, mother of the Hours (or Seasons)—'Opai, namely Eunomia, Dike, and Eirene, and of the Fates (Moirai), namely Klotho, Lachesis, and Atropos; 907-911 next Zeus took to wife Eurynome, daughter of Okeanos, who bare to him the Graces, namely Aglaia, Euphrosyne, and Thalia; 912-914 next Zeus took to wife Demeter, who bare to him Persephone, whom Aidoneus carried off; 915-917 next Mnemosyne, who bare the nine Muses; 918-920 next Leto, who bare Apollo and Artemis; 921-923 lastly Hera, who bare Hebe, Ares, Eileithuia. 924-929 Zeus begot

Tritogeneia from his own head, and Hera of herself bare Hephaistos; 930-937 the son of Amphitrite and Ennosigaios :—Triton; the children of Ares and Kythereia:—Fear and Terror and Harmonia; 938-944 other children of Zeus :—by Maia, daughter of Atlas,—Hermes; by Semele, daughter of Kadmos,—Dionysos; by Alkraene,—Herakles (Hercules); 945-955 Hephaistos wedded Aglaia, the youngest of the Graces; Dionysos wedded Ariadne, daughter of Minos, and Zeus made her immortal; Herakles (Hercules) wedded Hebe and dwells with the immortals, sorrowless and ageless for ever; 956-962 the children of Helios and Perseis, daughter of Okeanos :—Kirke and Aietes; Aietes wedded Iduia, daughter of Okeanos, who bare to him Medea. 963-1020 goddesses who bare children to mortal men: Demeter to Iasion—Ploutos; Harmonia to Kadmos—Ino, Semele, Agave, Autonoe (wife of Aristaios), and Polydoros; Kallirrhoe to Chrysaor—Geryoneus; Dawn to Tithonos— Memnon and Emathion; Dawn to Kephalos—Phaethon; Medea to Iason—Medeios; Psamathe, daughter of Nereus, to Aiakos—Phokos ; Thetis to Peleus—Achilles; Kythereia to Aineias—Anchises; Kirke to Odysseus—Agrios, Latinos, Telegonos, Kings of the Tyrrhenians; Kalypso to Odysseus—Nausithoos and Nausinoos; 1021-1022 'And now, sweet-voiced Muses of Olympos, . . . sing ye the race of women.'

[Here the poem breaks off]]

Hesiod and Homer lived about the time of David and Solomon down to Isaiah (900-700 BC), some thousand years after the patriarchs, and several thousand years from Adam's creation. It is clear that Hesiod, like many before him and others after him, explained the world as a Divine Nature in which all invisible things of nature and reality are brought into being by the immortal and invisible beings and powers. The inspiration of universal tradition and thoughts are poetically expressed as truth and doctrines, but are not connected with an Originator but takes pre-existent matter and substance that self-generate into nature and god, with the balance of dualism throughout, that is, of male and female, good and bad, strong and weak, and so on, infinitely eternal. We find Hesiod's device of history the same with the Sumerians as the earliest representative, then the Egyptians, afterwards many nations along with the Greeks and the Romans. The modern world is filled with these notions and terms. Genesis lays out a far simpler and clearer and nobler account of all things. The connection between the divine and the human is not mythological and fabulous but according to the divine order and nature in which God created, made, formed, and ordered it. In like manner human nature is not evolutionary from a savage state to a refined civilized form, for it is evident from the earliest recorded history man's intelligence was far greater then, than what slowly came to, and that from such decline and decay rises by divine intervention and participation into a higher and more mature state. What man's formation and preparation before the fall, was limited to the original pair, but the descendants of the families of man, after the fall, lost most of what was once developed and governed by God. We do not read of Adam as stupid or idiotic, but very logical and sensible even in shame and guilt. Away from God man became less divine in moral and spiritual qualities and virtues. Human nature did not begin man's own acquisition of sensible experiences that merely compounded into accumulative progress or psychological growth. In Genesis God is like a Father to Adam and man like a son to God, and as a baby must learn by the one who births it or cares for it, so too Adam, and in Adam all mankind. Human nature was after the Divine Nature in that God nurtured in Adam those qualities that formed our original personality as human. All acquired knowledge and experiences of living were good,

some things not good, and some things very good. Man became a knower of good and evil in sin and his psychology altered in mortal state. His reason and thoughts from heart and head is such that it will lead to death until God saves him from this living death and corruption.

The nature of the soul and mind of man has intrigued me over the many years, first in myself then in others, by Scripture and by study. As a Christian I found two opposing views developed from the Bible which has risen at the same time modern psychology. The dual nature of man as a damaged trichotomy, or the duality as a unity; in one a spirit distinct from the soul, in the other the soul and spirit are one and the same. Delitzsch's System of Biblical Psychology became the first to pave the way towards a new spiritual understanding of the person and nature of man. Laidlaw's Bible Doctrine of Man offered a new perception of duality and unity of the soul, and opposed to trichotomy, adhering and limited to the Bible expressed statements without developing a system of psychology. Delitzsch surveyed the entire field, more or less, and explained the dominance of dichotomy from earliest times up to Plato and Aristotle who till the reformation influenced all biblical psychology. Laidlaw avoiding the systematic independence of a biblical psychology adheres to a Bible doctrine of man as an individual with two natures, purged from heathen or foreign myths and fables, adopting language of its recipients in the common populace. I will cite from these two works after I have concluded the reflections of the generations of the heavens and the earth.

The creation of man in actuality, in the order and method recorded, establishes what man is, both in design and destiny; and secures to us the standard of understanding as to God's purposes. We have the human condition limited and localized, and we have the man as lord over all of God's works related to man and earth. His rule of the skies and seas is lesser than the dominion of the land. The fulfillment of these revealed matters begins immediately and continues in an ever increasing manner from the fall to the present. Creation and judgment and salvation are comprehensive, taking in all history and all mankind. The fall of man in sin and as a sinner produces death and a spiritual condition altered from the original. Sin unchecked and ignored will become sinfulness in a total depravity of all men. God's curse and judgment, His words of truth, then and thereafter will modify human conditions and circumstances to achieve His intent and ideal. The spiritual sense of the natural details will enlarge and be magnified in human history. The Bible does not present Adam in a primitive state that was without divine help and instruction, nor is he seen to be feeble in intelligence or slow in capabilities, but rather of high and noble honor and dignity amongst all other creatures. Adam and Eve are expelled from the Garden and settle nearby in the east. It is in these chapters that man's primitive condition existed from which all his future evolution and development, every advancement and progress have their origin and seeds.

The story moves on to Adam and Eve banished from their original home, the procreation is described as knowing, carnal knowledge, and the pregnancy a conception, the birth of Cain as the Lord's. Cain (Qayin) is (qanithi) gotten or gained or given a man or a male from the Lord (ish eth-YHWH), her next birth is his brother Abel. The period of time before the first children were born is not disclosed, nor is the many details and items making up their daily lives. If the Garden proved to be an opportunity for the Serpent how much more is the world in which they now resided. The distance of migration of the exiled is only deduced by the description of the Garden at the heads of the four rivers, of which the tip of the Persian Gulf fits

the particulars. Man's living continued in learning how to survive in ways that God's decree would gradually and incrementally be accomplished. Adam was living in dying and the evil of the sin and trespass of a way distant to God, but always under His eye. The first experience of human birth, the first family labors, the first worship of sacrifices, and many such things are entering human experience and history, all of which is what is meant my generations. Adam and Eve are the First Generation, Cain and Abel and other sons and daughters by them are the Second Generation, and in turn the grandchildren are the Third. Abel a shepherd, Cain a farmer; Cain brings an unacceptable fruit offering of his labor to the Lord, but Abel offers a firstling of his flock and its fat; the Lord accepted Abel and his offering, but rejected Cain and his offering. Cain was enraged and saddened; the Lord asks him why so angry and unhappy? Saying further that if Cain does well his face will be uplifted; but if he will not do good, sin couches or lies or coils at door or entrance with desire to Cain; but Cain must rule over it. Cain tells Abel and in the field slays or murders his brother. The Lord asks Cain of Abel, who replied, "am I my brother's keeper?" The Lord said, what has he done, that Abel's blood cries to God from the ground?" He cursed the ground because of Cain shedding his brother's blood upon it; the ground will now not produce fully from his labor; Cain will be a fugitive and earth wanderer, a country vagabond. Cain complains of the severe punishment of exile and alienation from the Lord's presence, fears revenge by an avenger of blood; the Lord declares that the avenger on Cain will receive seven-fold vengeance in turn; the Lord marks him to prevent the blood avenger. Cain leaves the Lord's presence and dwelt in the land of Nod East-Eden. Cain's wife births Enoch and he built a city and called it by his son's name. Cain's descendents: Enoch fathered Irad fathered Mehujael fathered Methushael fathered Lamech, who took two wives Adah and Zillah. Adah birthed Jabal, father of tent dwellers and herdsman; and she birthed his brother Jubal, father of harp and pipe players. Zillah birthed Tubal-Cain, forger of many cutting instruments of brass and iron; and birthed his sister Naamah. Lamech said to Adah and Zillah, his wives, hear and listen to my voice and speech: I slew a man for a wound, and young man for bruise, if Cain be avenged seven-fold, Lamech 70x7. Adam's wife birthed Seth as God's appointed gift and replacement for the slain Abel. Seth fathered Enosh, and men began to call upon or to invoke Jehovah's Name.

The Divine Account leaves out countless details here as in the previous chapters and those to follow. God's Spirit is telling the story of those generations, and we are being instructed to understand the most ancient past as God as the Teacher and Historian, as the Author and Expert of human history. What is revealed is, as I have stated, is filled with many hidden secrets that continue to unfold what was once made known. Each generation of the children of man will further the divine progress and providence. We have in the conception of creation, in the 6th day, God's intent of Man (Adam), with divine nature and qualities above animals and below angels that he was to be lord of the earth and all that pertains to it. This I have said has both a natural and spiritual fulfillment, and from Adam to Noah these two paths and ways continue to manifest and enlarge but never to be lost sight of or voided. In man's creation by formation and conditioning his constitution being established and strengthened and perfected towards that original intent and purpose. We were told that from the conception that He, Elohim made them male and female and called them Adam or Man. We encountered that the conception of the creation of man, as it in the rest of nature and the world, produced the birth or genesis of the generations with ever increasing changes and turns as it in the

conception and pregnancy and the growth and birth of a baby. God as Elohim becomes of nature and necessity Jehovah or Lord God to nurture and train His child, being crowned with glory and honor as is said clearly elsewhere. He as God (Elohim) is ever increasingly the Lord (YHWH) to this child of His. Man always looked at as a collective or universal whole, that is, as One Man, a corporate body as in a family, tribe, nation, kingdom, empire, and many like analogies. The dualism of opposites making the whole is ever apparent and actualized from its essential nature originating from God. As in the Creation the masculine and the feminine genders are involved as proper powers in an order of nature that reflects God's reality of things. The principle of one, of two, and three or more are the order of nature as it is, whatever may be other options that God could have chosen to create existence and life. Therefore Adam as a creation, man, is dual composition having the same substance, and this is our constitution. The sexual distinction of male and female must of necessity spring from an intricate relations and connection between the two creatures or persons. The male must precede the female but of the same order and value, as we will learn more clearly in later scriptures. All that makes up a creature to propagate its kind or itself is found to be what He has so ordered and designed, organically engineered, genetically encoded, to form of itself and out of its substance or body or form the new offspring or issue. The seed of man and the seed of the woman are alike, the male and the female must share in the creation of a new independent or rather additional life. In this structure and symmetry of nature, and particularly in man, human order and co-relationships are established, first in families and the societies, and so universally. God has ordered all things as it is, because He intended it to be so, and the alterations and decay are essential to that intention. Why? As we have seen that the natural reflects the spiritual, and the spiritual is greater than the natural, the one is stronger than the other, continuously and infinitely. We have seen also that the Man must have a will, free to choose and obey, with the propensity or capability to choose to disobey God; and the tree of life and that of the knowledge of good and evil, will characterize this creation of humanity. All experiences of mankind are of this kind, life or knowledge, good or evil, God or man, and such like. All creation and all its variety are made such for the good and enjoyment of man in God's image. Eden was the Earth as it is before the Eyes of God, the Garden was in Eden, and East Eden was man's exile. The test and the fall originated by a fallen crafty creature, of the order below man, but arose to outwit and ensnare man to disobedience and death. Man, we remember, acquired some foreign qualities and values, which spread quickly and universally to corrupt his nature and person. God also is affected by this change, and moves to quarantine man, and then to start the slow treatment, providing the medicine of eternal life to the seed of man by the Seed of woman. God pronounces judgment on man as portends of human evolution, and how He will manage human disorder by and by. The Serpent works within the creation and within the creature, his nature is Sin, and he is a father of all the seed which proceeds from him. This new duality of the conflict and enmity between the two seeds, in the division of the family of Adam, appears in the way of Cain against the way of God; and in turn new separations and divisions from fields to cities. Man's creativity is quickly realized as they multiply and expand, and the divine qualities in Adam which were from God in the Garden are slowly and continuously diluted and substituted. The Lord continues to save man in his curse and judgment, using the same word and means, the same law and principle, although in further and further distancing Himself, to see and allow man to choose. The Serpent Seed will shed its skin repeatedly to

renew is subtleness and striking of man in field or at tent; and he will continue to devour the human dust. The prophetic hope of the Woman's Seed will bruise the head of the Enemy until the time when His feet crush the head. This same duality will play out in countless ways in human experiences even as it exist today everywhere.

We are at the end of the Generations of the Heavens and the Earth. It is appropriate to now treat of some things relevant to Scripture as it affects us at present, and its effects through the centuries in regard this the earliest age of man. Hereafter my reflections will be more rapid and cover larger portions of Scripture, first in the remainder of the chapters of the Great Thumb of the One Hand, the Old Testament, then in the Books of Exodus, Leviticus, and Numbers, leading up to the Second Great Book.

I: Delitzsch's System of Biblical Psychology. (1855.1861.1878).

(A System of Biblical Psychology by Franz Delitzsch, D.D., Prof Theology, Leipsic. Translated from German to English, 2nd Ed Thoroughly Rev & Enlarged; by Rev. Rob. E. Wallis, Phil.Dr.1861. Edinburgh, T&T Clark. 1885. From Translator Preface: "The peculiar difficulties with which the translator has had to contend, were not unanticipated by the learned author himself, and may therefore be reasonably pleaded in bar of severe criticism on the way in which the task has been accomplished. Dr Delitzsch, in a courteous reply to a communication in which he had been informed of the intention to translate his book, says: "You are right: that book of mine greatly resists translation into English; it is full of newly-coined words and daring ideas; and both its form and substance are most elaborately involved." This witness is profoundly true; and should it approve itself so to the reader in the course of his perusal of the following pages, it is hoped that he will indulgently remember this testimony.")

(From Preface of 1st Ed., 1855. "My preparations for the subject are so old (1830-1840), that as early as the year 1846 I was endeavoring to arrange them. In a Latin dissertation upon the elements of man's nature— sketched out at that time, but suppressed—I proposed to myself an answer to the fundamental question: Whether the soul, so far as it is distinguished from the spirit, belongs by its nature to matter or to spirit? This question I proposed to consider on the side of the ecclesiastical doctrine of dichotomy that had become prevalent, which, moreover, I defended in my Theology of Biblical Prophecy (1845), and in both editions of my Commentary on Genesis (1852 and 1853). (The first edition of the System of Biblical Psychology (1855), comes between the second (1858) and third (1860) editions of the Commentary on Genesis.) That dissertation, indeed, is absolutely right in maintaining the unity of nature of soul and spirit; but it suffers from the great defect, that it does not do justice to the substantial difference between the two that is everywhere presupposed in the Holy Scripture. If this defect were not remedied, the psychologic mode of speech and matter generally in the Holy Scripture would be an obscure and formless chaos. The key of biblical psychology is found in the solution of the enigma: How is it to be conceived, that spirit and soul can be of one nature, and yet of distinct substance? It was not until I was enlightened upon this question that my confused materials of biblical psychology formed themselves as if spontaneously into a systematic unity. My problem was an historical one, standing in a wholly different internal attitude to the psychologic views of the New Testament, from that in which it stood—say to those of Plato or of the Indian Vedanta. In seeking exegetically to ascertain these views, and to combine' them into a whole which should correspond to their own internal coherence, I proceeded from the

auspicious assumption, that whatever of a psychologic kind Scripture presents will neither be self-contradictory, nor be so confused, childish, and unsatisfactory, as to have any need to be ashamed in view of the results of late psychologic research. This favorable assumption has, moreover, perfectly approved itself to me, without my being afraid of having considered the psychologic statements of Scripture in any other than their own light. For while the Scripture testifies to us of the fact of redemption, which is the revealed secret of human history and the universe, it gives us also at the same time disclosures about the nature of man, which, as well to speculative investigation into the final causes and connections of things, as to natural and spiritual self-contemplation, manifest themselves to be divine suggestions. So far, perhaps, the book before us may claim some consideration from inquirers into natural science and philosophy—from such, namely, as are not concealing views of the same kind as were lately frankly avowed by Carl Vogt.....I have striven after this virtue; and as I seek at no point to overstep the limit of the church's knowledge up to the present time, without at the same time assuring myself that I am abiding by the scripturally sound creed of my church, I shall not be blamed for some theosophic sympathies, especially as I have reduced what Jacob Bohme taught about God's sevenfold nature to the more biblical conception of the divine glory (*doxa*), and, moreover, have only so far appropriated it as it commended itself to me on biblical grounds. It was just in the light of this conception that the solution of the psychological problem occurred to me. In it (*scil.* this conception)— hitherto unduly neglected, and, as Weisse (*Philosophische Dogmatik*, i. 617) not at all too strongly expresses it, emptied of soul and life as it was under the hands of dogmatic philosophy— there are still to be found undiscovered treasures of knowledge. I have still much to say to courteous readers. But I shrink from bringing myself any longer personally in the front of my book. In deeply conscious acknowledgment of its imperfection, but yet with a grateful retrospect to the enjoyment I have found in the inquiry, I resign it to the not less merciful than strict criticism of the divine Fire (1 Cor. iii. 11-15).")

(From Preface 2nd Ed., 1861. "I therefore beg all my readers carefully to distinguish the unassailable historical matter that is here placed before them, from that which is submitted to them for examination, and especially from those merely individual attempts to arrange it in general consistency with the scriptural view of God and the world; and to combine it systematically, agreeably with the suggestions of the Bible. He who in this behalf will form a competent estimate of my work, must first occupy a similar dogmatic, or, which is the same thing, ecclesiastical position to mine. That critics who are unprepared to answer the question: What is the Son of man? and who cut down the holy truths of faith in which they were baptized, and on account of which they are called Christians, nay, evangelical Christians, for the greater glorification of their scientific integrity, — that such critics should be able to find no enjoyment in my book, is wholly natural; and that the exact critics, who have no taste for a gnosis exercised in biblical paths, and the materialist critics, who know of no other induction than one which is calculated by atoms, should reject my book as a senseless production, is neither more nor less than might be expected. I rejoice in another estimate on the part of those who regard everything earnest and without deception—not merely the book of nature, but also the book of the Holy Scripture—as the attestation of a divine revelation, and who acknowledge the ground upon which I build (not without taking heed HOW I build) as the one that endures forever. If my building on this ground should prove a failure, it is after all a first attempt, which still

perhaps may supply many stones for a more solid and newer edifice. It is always something gained, that the doctrinal material of biblical psychology here at length more completely and successfully than formerly appears organically articulated, so that it claims to be regarded as a science. And if, moreover, many developments slip in, which appear to lose themselves in what is fanciful, and can pretend to no demonstrative force,—a reproach which no science will escape, which is concerned with the invisible, the spiritual,—it is a fault that may be easily atoned for by the instructive communications of most manifold contents presented in connection therewith.....The relation of the doxa to the personal nature of God is represented, as I hope, more convincingly, as well exegetically as speculatively (i. Sec. 3., iv. Sec. 6). The distinction of nature and substance, which in the first edition was assumed, is now discussed (n. Sec. 4). The trichotomic fundamental text, 1 Thess. v. 23 (n. Sec. 4), and that of creationism, Heb. xii. 9 (n. Sec. 7), are searchingly considered. And equally so, the interpretation of the foundation texts of the conscience, Rom. ii. 15 (m. Sec. 4); of the relation of the soul to the blood, Lev. xvii. 14 (iv. Sec. 11); and of the antinomy of the spirit and the flesh unadjusted in the world, Rom. vii. (v. Sec. 6), are investigated anew. The just claim of biblical psychology to be called a science (Proleg. Sec. 2); the ideal pre-existence of the historically actual (i. Sec. 2); the similitude in man of God, and not merely of the Logos (ii. Sec. 2); the dualism of spirit and matter (n. Sec. 4); the distinction of a wider and narrower conception of (pneuma), (iv. 4, 5, V. 6); the fundamentality of the will (iv. 7); the priority of the spirit over the soul (iv. 8); the conception in the evangelical history of the Kenosis (v. 1); the importance to the history of redemption of the Descent (vi. 3); the actual reality, in the sense of Scripture, of the conjuration of the dead, 1 Sam. xxviii. (vi. Sec. 5)—are all established anew, with reference to the objections that have been advanced. Language, as a psychological manifestation, is better appreciated than before, as well in accordance with Scripture as experience (iv. 4, 10); the nature of the dream is more sharply defined, and its biblical name explained (iv. Sec. 14); and more attention is directed, in the region of extraordinary phenomena of the life of the soul, to the individual degrees and conditions of prophecy (iv. 14, v. 5). The earlier view of the psychologic matter of fact of possession (iv. 16), and the view of the relation of the resurrection-corporeity to the present one (vii. 1), are justified. Many psychologic definitions of relation, as soul, power, and matter (iv. 9), person (I) and nature (iv. 2), heart and brain (iv. 12), are newly examined, and the history of the views referring to them enlarged upon. In this manner the revision is extended to every paragraph. The substantial views, and the arrangement of the material, are nevertheless first and last the same.....To the doings of the later physiology, empirical psychology, and medical psychology, I have referred in this second edition, as compared with the former, not more frequently, but rather more seldom, because I have gained the experience, that the representatives of this school of inquiry do not quite approve of seeing themselves named by a theologian of my tendency. But such references might, moreover, easily be misunderstood, as though biblical views ought to be modeled according to the results of natural science (precarious though they are), or the latter according to the former. Yet they were not always to be avoided. But my task is one wholly unconfused with that of these inquirers. The book whose answers to the questions respecting the source, the operations, the conditions, and destinies of the soul I have undertaken to discover, is not the book of nature, but the book of Scripture; and I have written for those to whom the answers of this book of books are not indifferent, and who know not merely a natural world of

experience, but also one that does not give place to that in reality of self-conviction. Thanks be to God for the capacity bestowed once again to accomplish this work. May He bless it, to the stimulating further labors in this field of biblical psychology. Should it, moreover, be impossible entirely to solve the problems which meet us here, still the Creator of all things is to be glorified, that He has granted to the human soul the capacity of raising itself above itself by self-investigation, and with the necessity for this investigation has imparted the blissful pleasure that proceeds there from.")

((Delitzsch's SysBibPsy: Contents: Prolegomena in 3 Sections of History, Idea, and Method; with Appendix of Caspar Bartholitus' First Sketch of a Biblical Psychology. 7 Divisions: I: of Everlasting Postulates, in 3 Sections of Pre-existence False & True, and Divine Archetype, with Appendix of Letters of Molitor on Jacob Boehme's Doctrine of a Nature in God; II: Creation in 7 Sec. of Man the Object of the Six Days Work; Divine Likeness; Process; Trichotomy, False & True; Origin of Psyche, Ethical View; Difference of Sex; Traducianism and Creationism; Appendix of R. vonRaumer on the Fundamental Import of the names "Geist" and "Seele"; III: Fall in 5 Sec. of Sin of Spirit and Flesh; Ethico-Physical Disturbance; Shame and Fear; Conscience and Remoteness from God; and Promise and Faith. Appendix: From Pontoppidan's Mirror of Faith. IV. Natural Condition in 17 Sec. of Personality and the "I"; Personal and Natural Life; Freedom; Triplicity of the Spirit; Nous, Logos, Pneuma; Seven Powers of the Soul; Established View of Capacities of the Soul; Body as Sevenfold means of Self Representation of the Soul; Soul and Blood; Heart and Head; Within the Body (Intestines & Kidney); Sleeping, Waking, Dreaming; Health and Sickness; Natural and Demonical Sickness; Superstition and Magic. Appendix I : Passages from Physics of Comenius; Appendix II : Theses on Fire & Light, Soul & Spirit; by Jul. Hamberger. V. Regeneration in 6 Sec. of Divine Archetype; New Life & Spirit; Conscious & Unconscious Side of Work of Grace; Actus Directi & Reflexi of Life of Grace; Three Forms of Divinely wrought Ecstasy & Theopneustia; and Unabolished Antinomy. Appendix I: Luther's Trichotomy. Appendix II: Spirit of the Mind. (A) From H.W. Clemens' Work on the Powers of the Soul. (B) From Mediaeval Tractate entitled Das Leben der Minnende Seele. VI. Death, in 7 Sec. of Soul & Spirit in midst of Death; true & False Immortality; Future Life and Redemption; False Doctrine of Sleep of Soul; Phenomenal Corporeity and Investiture; Relation of Souls to Soulless Corporeity. Appendix: Johann Heinrich Urainus on Intermediate State of Souls. VII. Resurrection and Consummation, in 4 Sec. of Spirit & Soul in Act of Resurrection; Metempsychosis; Doctrine of Restoration; Progress in Eternity. Appendix: From a Sermon of the Author's on Rom.8:18-23.

(Appendix: Guide to a True Psychology and Anthropology, to be gathered from the Sacred Writings; Attempted by Caspar Bartholinus. Prooemium: Philosophers have taken credit to themselves, and have almost triumphed in the course of many ages, in respect of human comments upon the nature of the soul, its diversities and faculties, and generally of dreams without sleep, and shadow without substance; closely written volumes having been published on this argument, to the great damage not only of paper, time, and labour, but also of truth. As soon, however, as we consult the Spirit of God in His oracles and in His most sacred records, it is very manifest that the wisdom of the age has attained to little or nothing of the truth. And how could it be otherwise in so sublime an argument, when those who are wise after the manner of men are blind even to things which lie in their path and are obvious to their senses,

and who, as Scaliger says, lick the glass vessel, but never touch the pottage? Wherefore, although in this imbecility of our nature we neither can nor will promise an exact and accurate (psuchologian, psychologist), yet we will contribute a compendious introduction, with the hope of making the whole matter more fruitful to others, and of affording both the occasion and the subject for its discussion and elaboration. The first foundation, then, of the true doctrine of the human soul, appears as a sacred one in Gen. 2: 7, in these words: "Formavit Dominus Deus hominum pulverem de terra, et inspiravit in faciem ejus spiraculum vitarum, et fuit homo in animam viventem." (Formavit), i.e. He constructed like a potter. Whence Job (x. 9),"Remember that Thou hast made me as the clay;" and Jer. xviii. 2, God is compared to the potter, and man to the clay. The Hebrews will have the Hebrew word (wayyitser, vaiyitzer) written with a double Jod (yod), to signify the twofold formation, earthly and heavenly; for the reason that below, ver. 19 in the same chapter, W is found in reference to the construction of other animals with a single Jod, pointing to a single life, and that not immortal. (Dominus Deus hominem pulverem). Not only out of the dust of the earth, but man altogether was formed dust out of the earth. For which reason below. Dust thou art (not only "of dust"), and into dust shalt thou return. (De terra), or the mud of the earth. (Et inspiravit), i.e. He introduced breath with power. Where some persons are absurd who describe God anthropomorphically, as having blown into Adam's nostrils like one with distended cheeks, the breath or spirit, as if a particle of His own Spirit. (In faciem ejus). Thus the LXX and Vulg. For in and by his countenance, man is chiefly seen, and his various affections, as anger, joy, sadness, etc. Therefore, although the inspiration was communicated to the whole body, yet that body is characterized from the most noble and conspicuous part—to wit, the countenance. In other respects, in the largest signification, (aph) and (anaph) mean that by which any kind of a thing is beheld, what and what like it is, except when (trope), it is taken for other things. Hence it is taken also for anger or rage; because chiefly this affection is manifest, and especially in the face. Moreover, it is taken for the nostrils, by which the face is largely characterized; for an injury to the nose disfigures the entire face. Mercerus, therefore, takes needless trouble to induce us to understand nostrils as the actual meaning in this passage, since it cannot be denied that in many places of Scripture this word implies the countenance. (Spiraculum vitarum), doubtless of more than one, and certainly of a twofold life, Heb. (nishmath chaim) (for (neschama) is the same which in Greek is (pnoe), breath, blowing, breathing, respiration, and in construction (nischmat)), which two words placed conjointly Paul seems to repeat separately, Acts xvii. 25, where he says that God gives to all (zoen kai pnoen), i.e. life and breath. Whence Forster, in his Lexicon, infers a distinction between the natural man who eats, drinks, begets, etc., and the spiritual and heavenly man regenerated by faith in Christ, who performs spiritual actions, such as are knowledge of God, love and praise and joy in God,—such an one as shall be in perfection in life eternal. (*Et fuit homo in animam viventem*). This is repeated in these words in 1 Cor. xv. 45: "The first man Adam was made a living soul." And thus in that verse Moses impresses upon us all the causes of man. The efficient cause, the Lord God; the matter, earth; the form, the breath of lives; the object that he might become a living soul. Then, in the way of foundation, are to be adduced what things are said about the formation of man in God's image, in or according to His likeness (Gen. i. 26, 27). Finally, to this fundamental place is to be added what has been observed from the concordances of the Hebrew Bibles, that the words (neshamah), (nephesh), and (ruach) are so different, that neschama is the efficient soul, or the spirit with the

idea of efficiency (although sometimes it is put for *nephesch*): *nephesch* is the spirit or soul, not simply, but efficient in dust, or the soul efficient in respect of the subject or the efficient subject (for which reason also it is sometimes taken for a corpse, or a lifeless body, as Lev. xix. 28): *ruach* is efficiency itself, or energy, or the force and efficacy of power. Wherefore, in the most sacred memorials, *neschama* and *ruach* are attributed to God, but not *nephesch*.

From these three words in the holy writings, as if *b, priori*, the nature of the soul is aptly shown by the Spirit of God; that nature which the philosophers are compelled to investigate only *a posteriori*; and thus, the foregone foundations being given up to this point, we will approach the matter itself.

Chap. I. That Vegetables are not animated or living, notwithstanding the assertions of Philosophers.

Those things which philosophers call living things—to wit, endowed with a vegetating soul as they call it, as roots, plants, trees, etc.—are not classed by God's Spirit among animate or living things; nay, they are absolutely distinguished and separated from these (Gen. i. 30); and therefore we most correctly say that herbs and trees are not animate or living. For the more abundant confirmation of which assertion, I adduce other passages of Genesis. Gen. i. 24, the living soul is classified according to whatever species the earth produces; but herbs and trees are not enumerated, but cattle, reptiles, and beasts of the earth; and therefore in ver. 30 the herb is distinguished from the living soul by its being appointed for its food. In Gen. vi.-ix. it is plain what things are said to have the spirit of life, or are said to be living things, or a living animal. For when God had determined to destroy every living soul that was on the dry land, He comprehended nothing under this designation except animals—winged, and living on the earth—beasts, and men; and these species He very often calls *omnem animam viventem, scil* in the dry land (vi. 7, vii. 22). Wherefore the Hebrews never consider the vegetative life worthy of being called by philosophers by the name of soul or life.

Chap. II. — Of the Senses.

The instruments and servants for the bodily, and, in like manner, for the mental functions, are the senses. In brutes I say they are for the purposes of nutrition; in man correspondingly they subserve the intellect.

Chap. III. — What Man is, and concerning his Origin.

Although philosophers accustomed to human speculations do not speak with the Spirit of God, since they are left destitute of suitable words in so sublime a matter, yet we most rightly say, following the Spirit of God, that man is a soul, that man is a spirit in the dust, etc. Thus also cattle, reptiles, and beasts of the earth, are called living souls. But man is called a soul, not by synecdoche, but by a scriptural phrase in which *nephesch* is not a part of a man, but a spirit in the dust, or the spirit of dust, i.e. man.

Besides, man is often called the world in the sacred writings, because he is, as it were, the nucleus of creatures (that which, when it putrefies in the fruit, the rest also putrefies), and (*aparche ton ktismaton*), or chief of them all. Man especially is (*ktisis*) and (*kosmos*), adorned and elaborated (and that not tropically or figuratively only) by God. But every (*ktisis*) has shown forth in God the Spirit, either that they may become only entities, or at the same time living entities, i.e. either entities potentially, or potentially living. For the efficacy of the Spirit of God is sometimes one thing, sometimes another, as some things may have received the spirit by which they are, others that they may live. All things, however, were made by the spirit of His

mouth, i.e. by speaking. Hence being and living differ in the intensity of spirit, which indeed is plain from the intensity of the letters in the Hebrew words (hayah) and (chayah), (hawah) and (chawah) (conf. Ps. civ. 29; Job xii. 10; Ezek. xviii. 4; Neh. ix. 6). Moreover, law and life have, according to Forster's Annotations, a great affinity between them.

Living things are divided, in respect of motion, into flying things, creeping things, and walking things (Gen. vi. 19).

But a certain (ktisis)? shone forth in the embrace of love in the moulded dust, to which, as there was its own face and form (species) (whereby it is looked at, so to speak, or known), the Lord, by the efficacy of His own Spirit, gave the spirit of lives, and then man was made a living soul; which peculiar efficacy is in this (ktisei) beyond the rest, that to them it is not said that He breathed into them, although He made them by His own Spirit, and gave them the spirit of life.

And how intimately it shone forth in God, Moses declares (Gen. i. 26, 27), even into the very image of God with His likeness, to wit, the (apaugasma) and character of God giving itself as an image, in whose close embrace it might obtain the image of God Himself; that, as God Himself in His essence is an act of light knowingly true, of love mightily willing, and of the Holy living Spirit, so this (ktisis), in its essence mighty, might exist in light knowingly true, in love mightily willing, and in the Holy Spirit living.

Wherefore, as far as the spirit of lives is chiefly the spirit of this era's, its proper potentiality is noted by the designation of God's image; but as far as it is of bodily dust, it is described in words of fructifying and subduing. For the life of the mental functions is to see God, (en ouranois); that of the bodily functions is (exousiazesthai, etc., en oikoumene). Finally, we must observe that soul and spirit are sometimes distinguished, as Heb. iv. 12 and elsewhere. For the soul is so called in its natural powers; but in so far as it is enlightened by the light of the Holy Spirit, it is called spirit.

Chap. IV.—Of the Image of God in Man.

Thus man shone forth even in the image of God, which before the fall was like, afterwards unlike. The likeness of the image was, that his spirit beamed with love, or that it was light, love, and spirit, as God is. After the fall the light indeed remained, but unlike; the love remained, but unlike, etc. Thus that likeness must be restored in holiness in regard of ourselves, and in justice in regard of (logismou tou Theou). Before the fall God shone forth in a fitting image, that man might reflect God, which light was the life or the to live of man; and this life obtained from that light, that it might reflect God fittingly, by which very thing man was (eneikos), and moreover (eudokimos) (who in himself was (entheos), and a partaker of the divine nature) and (ennomos). For he was a law unto himself, his own essential conformity and perfection from within dictating to him what God in other cases from without dictates and prescribes; and that life was in very deed the vision of God, while God was shining forth in our spirit, and was thus being seen.

This light perished in the fall, and man died with death, and thus became (aeikos and anomos). The fallen Adam indeed retained his essence, and that a living one (Heb. ii. 14), but dead in respect of the perfection of its position. Hence Adam died. What life was left to him in life was a dead life. And we all received from Adam such a flesh: dead we are, certainly, born of dead flesh. Wherefore it is necessary that we be transformed and daily assimilated to God, which assimilation, in proportion as we realize, in that proportion we see God; and because man has lost the likeness of the image of God, that is to be restored in Christ, in whom, as if in an image,

we are built, and in whom intimately made to shine forth again, we have received (eikona), from whom, I say, as if the head and beginning, the image of God Himself, the spirit living, although in moulded dust, has subsisted.

For God's counsel remains one and constant, and is not changed on account of the fall, scil. that we ought in (logo) to return (eikona), and thus to be united to God in an eternal covenant. That real change was made in the fall and by the fall, that what we had before by nature is now conceded to us by grace.

Chap. V. — What (stasis and hupostasis) are in Man.

Stasis is in its nature nothing else than that in which the internal perfection of everything consists, and, moreover, that by which the thing itself is made to stand perfect: it is the internal status of the thing itself which the apostolic language designates either by a simple expression (staseos) (Heb. ix. 8), or a compound one, whether (sustaseos); (2 Pet. iii. 5) or (hupostaseos) (Heb. i. 3, xi. 1).

Stasis and perfection, therefore, are one and the same thing, in such a way, however, that perfection may be said to belong to (staseos), as that which is of stasis.

But (stasis) and (hupostasis) are different, although they sometimes concur in one. For mixed things, as this or that plant, this or that brute, have their (stasin), but not (hupostasin), because they have not yet attained to that (stasin and teleiosin), beyond which it is not permitted them to ascend. For a living form, generally considered, is not restricted to the form of a plant, but may ascend to a nobler grade. In God (teleiosis or stasis) is called hypostasis, in whom all things are said to have (sustasin and stasin), not (hupostasin), man alone excepted, who is next under God, or His (stasei), and in whom the image is reflecting God; wherefore man is called both (sustatos and hupostatos).

(Sustatos) by reason of God, in whom all things have their (sustasin, but hupostatos) in himself, and in respect of our inferior (ktiseos). Hence in this same (aparche ton ktismaton, huparxis and hupostatis are different. For the rest of the (ktisis) is (huparktos and sustatos); man, over and above, is (hupostatos), on account of (teleiosin), whereby he excels the inferior (ktisin).

Hence Christ, in respect of His human nature, is called, not (hupostatos, but sustatos), although He had an ulterior perfection differently from us men. For the natural (statis) of Christ, in which He was made like to us, is, that His human nature should be equally perfect as ours; whence it has the quality of being something, and not being reduced to nothings otherwise He would not have assumed perfect human nature. But Christ in the divine (stasis is hupostatos), which is a higher (stasis and teleiosis), intimately in God, in whom it subsists in the most internal manner; whence His humanity obtains far greater things than the privilege of not being reduced into nothing. But because every essence consists of a threefold (stasis)?—as there will elsewhere be an opportunity of saying— completing its (teleiosin), certainly also the human essence does so, essentially considered in its universal amplitude. And since, as regards the condition of matter when it is divisible, the individual is divided into various parts, even the units are called (hupostata or huphistamena).

Chap. Vi.—Of the Human Reason and its Acts.

(Logos), or human reason, is that (teleiosis and stasis) of man, or of the human soul, by which, by its own internal essential light, he can both receive, consider, and acknowledge, and embrace, retain, and approve, whatever has any light to shine by.

Therefore (logikoi) acts are (excipere and amplexari). Some call them (intellectum and voluntatem).

But that essential light of human reason, in which it was first established potentially efficacious by God, by that great judgment of God, has even perished and become deprived of its original perfection of brightly efficacious power, so that there has remained to it only a certain spark of light. Wherefore all men are exhibited by God's Spirit as (te dianoia eskotismenoi) (Eph. iv. 18), and in that respect are alienated from the life of God by the ignorance that is in them.

Hence it is not sufficient for vividly embracing things, and bringing them before one's self in the light,—the things, indeed, which refer to the life of God,—and it plainly has no light left by which they can shine forth to itself; but occult in perpetual mysteries, secret and profound, they will be able to be revealed by no spirit but that of God Himself, to be expounded or to be sought out by inquiry, concerning which thing we have spoken in our orations concerning the use of the human reason in divine mysteries.

Chap. VII.—Of the Twofold Life in Man.

Moreover, we have to determine how manifold that life is, in such a way as that the number may not be needlessly great. Some people ridiculously understand by many lives the two openings of the nostrils. Others generally understand a threefold life—vegetable, sentient, and rational. But we have already shown above, that the vegetable is not anywhere called a life in the Holy Scriptures, but that rather the contrary is suggested. Wherefore, since there is said to be in man the breathing-place of many lives, it cannot be thought that they are either other or more than (corporis vita) and (mentis vita), since nothing else in man can be said to live. That one spirit, breathed into the dust from the earth, lives and pervades each life for the safety of the body and the mind; or, which is the same thing, one living soul lives the life of either kind with one spirit. But that the spirit of lives is also given to brutes (Gen. vi. 17), is an objection which may be answered: (1) That they have not (neschama, but ruach chajim); (2) That in the same expression men are comprehended; (3) That there is in brutes also a certain other life than the merely nutritive, yet not mental, but sensual, and in every one according to its kind (comp. Prov. xxx. 25, vi. 6-8). The spirit of man is so sublime, that in Prov. xx. 27, (nischmat Adam) is said to be the light or lamp of Jehovah.

Chap. VIII.—Of the Power of the Soul: in what way one, or manifold.

Since, then, the essence of one soul is one, and if, where the essence is, the essence is potential, and that, moreover, in the one potentiality essential to itself its essentially potential essence is potential, and moreover one, it's essentially one essential potentiality is living, or actually able to live, with a twofold life. But that the essence is created in which there is such a potential essence, is manifest because of existent creatures. It is one thing (einaí), another thing (stenai): the former is to be; (stasis) is to be able, or potentiality. Whence, moreover, on human ground, wise men concede that all created things, in respect to God, are a potentiality. But in God (stasis) is an act, yea, it is to act itself; and when we speak of God, who gives (stasin), then (stenai) also signifies to ordain, or to constitute. In order that this may be better understood, we must know that of every essence it is the essential condition to be prepared for action, or acting, which, if it is not prepared for not acting, then that essence is a mere act, or merely to act, because to act must always be thought of in an act, so that it may not be called potential in this sense that potentiality is opposed to act. But if, moreover, it is essentially prepared for not acting, and thus it is not a mere act, then it is understood and said to have a potentiality to act,

so that it is not less essential to it not to act than to act, if the condition of the essence is turned to action; which potentiality of every essence, and, moreover, even of human essence, is preserved and sustained by God in His (stasei).

But that one essence, with a certain universality and generic amplitude in proportion to the variety of objects around which either life is occupied, is potential to perform actions distinct in kind, although essentially participating in a generic community, as far as the actions are of an essence essentially potential, with its own only potentiality; which actions the one essence of the soul and of either life controls.

Wherefore, although in itself the essential potentiality is one in unity of essence, yet, in respect of its various effect in various objects, potential in various manners and in distinct actions, it is also invoked by distinct names; so that sometimes it is called the power of understanding, now of nourishing, of increasing, of changing, etc., that essential communion of the various actions in proportion to the variety of the objects mental and corporeal remaining meanwhile in the essential potentiality, as if with a general origin and general nomenclature, on account of the condition of the common essence.

As mind and body, as far as they are to be vivified by the power of the spirit of lives, are able to agree on many sides in this respect in a certain general community, but in respect of the special condition of every one, to differ also on many sides; thus also the destined objects of their life, and the actions of the same objects for either life and ample community, agree, and in special conditions differ. Whence, also, actions in either life, and in respect of the community indeed, are like to one another both in fact and in name, and for the special condition of every one are different.

As mental life alone is truly human life, so the potentiality which is called of the mental life in objects and actions is primarily potential; secondarily, it subserves the objects and actions of the bodily life. Hence, when in any action man or human soul is set forth as powerful, it will principally bear the appellation when around the mental life it is occupied in act; secondarily, when it serves the bodily life, unless in respect of either the one or the other, whether of mind or of body, from some special condition it is only peculiar to the other.

Chap. IX.—Of Death.

Death is the destruction of actions, or the defluxion (not perishing and annihilation) of the perfection of every (staseos), as well of that which is common to man with the brutes, as of that in which he lives to God; and in respect of the latter, death is sin: for as far as it is (anomon) it is called sin, as far as it is (aeikon) it is called death. For all sin is death, but not the contrary. For death, as it is the privation of life by which we externally live, is not considered as sin. Before the fall, God communicated to man that he might be a (nomos) to himself; but afterwards, because he became (aeikos), he became also (anomos); and it is called sin as far as man is (anomos). This interchange of death and sin may be seen from Rom. v. 12, where it is said, "All have sinned," only it is not intended to refer to actual sin.

As soon as Adam fell, at that moment he began to die with death, or to sicken to death; for the potential essence was at once cast down from its status on account of the threatening uttered: In the day in which thou shalt eat of the forbidden tree, (morte morieris). Therefore the human soul is not only mortal, but also most certainly dead, in a sense, not philosophical,—as if after death commonly so called it should survive,—but sacred. For any one is called dead

by reason of the deficient image and (doxes tou Theou), and of that vital image by which any one is called living.

For this reason, as soon as man is born, he is in the same position in which the fallen Adam was, as rightly said the poet, although ignorantly: (Nascentes morimur), etc. Man dies, I say, daily; that is, he is subject to successive waste and abolition of his bodily actions, even to that sensible death, which death in this life is common as well to the pious as to the impious. But mental actions in the pious are renewed in this life gradually by regeneration, by which actions the pious are perfected in Christ and through Christ; and moreover the soul is spiritualized, until at length in the last day, joined with a spiritual body (which was sown an animal body), it becomes one spirit with God. In the wicked, neither is the soul spiritualized in this life, nor the body in the last day: it will not be subtle, agile, etc.; and although they rise again, yet they abide in that death in which they were before they were buried. Thus, in the Holy Scripture, resurrection of the dead is attributed to them, but not resurrection from the dead.

But if you should ask whether Adam, if he had not fallen, would not have been mortal also? I answer, To be mortal is said of the power of dying, or of the necessity. Any one may be in his essence prepared for the power of dying, and nevertheless of freeing himself from death. Because Adam was of the dust, he certainly had the capacity of dying; but if he had wished, he had at the same time before the fall the perfection of vindicating himself from death. But now, from the fall, necessity of dying has taken hold upon him.

Chap. X.—Of the State of the Human Soul after Death.

When man dies by what is commonly called death, the soul of the pious is carried into Abraham's bosom; and where this is, since Scripture says nothing on it, it is fit that we also should be silent. It seems fitter to be said that the *soul is at rest*, than that it is locally moved by deserting the body (as the common people imagine), as a body from a body, since the soul is a spirit, not a body. Certainly, as in the good, everything which is corruptible perishes and becomes spiritual; in the wicked, that even that perishes and leaves the body which hitherto was as if good, in respect to future evil. In the resurrection the wicked will not indeed be so well off as they have been in the tomb; although, moreover, they may feel horrible sufferings immediately after death and burial, which before they were not able to feel on account of this carnal life, in which they were able in some measure to discharge bodily functions.

What things may be objected to the matters brought together in these few chapters, will be able to be solved from the foundations laid in the prooemium.

(Moniti meliora sequemur) ((Be admonished to follow better things)).

Delitzsch rejects, with Kantian logic and Biblical dogma, pre-existence of eternal souls outside of Adam, and that the notions of the Greek philosophers are false and against Scripture. But as the Lord said to Jeremiah, "Before I formed thee in the belly I knew thee", and Paul in Romans. He calls those things which be not as though they were so; there preexistence in God and with God that takes in all mankind both as individuals and collective. This eternity of the soul belongs to and resides with God and fashioned after the Son of God the eternal Word and Wisdom of God. This likeness of God's image is a Trinity, as God is Father and Son and the Holy Spirit, so too man in his nature and constitution is a trinity after the like manner, the Divine Archetype. To understand human nature we must understand the Divine Nature. He concludes: "God is All. All has its original in Him. He is I, and Thou, and He, and It. As I, the

Father is the primal source of the Son. The Son, as Thou, is the object of the Father's love. The Spirit, as He, is the emanation of the love of the Father and the Son. The Doxa, as It, is the reflection of the Triune, and the origin of the Kosmos. We apprehend now the threefold personal and the sevenfold dynamical, the personally living, and the living archetype of the everlasting Ideal-Model,—in itself, indeed, impersonal, but effected by the personality of God, and wholly interpenetrated thereby,—including, moreover, the human soul and humanity in the image of God. We apprehend now, according to the measure of our knowledge, the everlasting postulates which precede psychological facts.”

In Jacob Bohme’s doctrine we probe into this eternal nature in God in His triuneness, but must shun as defective that the Godhead from all eternity had subordination of Persons, and with this a limitation of essence One from the Other. The creation of man in Genesis chapters one and two is reexamined in light of modern knowledge. The angels being peculiar to creation, God’s sons and man’s superior. The creation of six days, and its perfection in the seventh, reveals Man as the Divine Object. Creation consists of grades and man shares this characteristic, so that in nature we see evolution by common likeness, but man immensely above and beyond other creatures. In the Process of Creation many enigmas are cleared up, and many false interpretations, influenced by philosophy, are silenced. He says: “But, moreover, to the reproach of J. P. Lange, when he says that it is a trifling bondage to the letter, to regard the narrative of Gen. ii. 7 as implying successive acts, we reply with a downright "It is written!" For when he maintains that the soul was created at the same moment with the body, and even goes beyond v. Rudloff, in the fact that he regards the formation of the body, the origination of the soul, and the inspiration of the spirit, as actual contemporary impulses of one act of creation, —it may be philosophical, but it is not biblical. Not as though it only contradicted the fundamental passage (Gen. ii. 7): it contradicts the entire Scripture, it contradicts its representation of man's natural condition—of his life, his destiny, and his history; for everywhere the Scripture assumes that man is a nature originating first of all in respect of his earthly corporeity, composite, and on that account a limited and mortal nature.” Scripture distinctly presents man’s body was made without soul, and that the inspiration of God’s breath of life produced a living soul. Thus the soul is related to the spirit as the body is to the soul. The human soul is in a manner the human spirit, but we must not deny the distinction, as found in Scripture, and lose truth as to man’s trichotomy. (“Similarly the English physician, George Moore, “The Power of the Soul over the Body” (translated into German by Susemihl, 1850), S. xxv.: "As the dust was formed by immediate contact of Jehovah's finger, the human figure took the impression of the Godhead. But that this figure of earthly form and heavenly meaning might not remain like a temple without its indwelling glory, God breathed into the body of man the continuing spirit of separate life, and this enlightened it with the moral reflection of the divine character.”) This dual nature of man composed in three persons or substance, body, soul, and spirit is explored in the New Testament, mainly in Paul, and early Christian writers along with some moderns. All of which prepares the reader to consider the system of psychology as found in the Bible and compare it to all else.

II. Bible Doctrine of Man or the Anthropology and Psychology of Scripture, John Laidlaw, 1879, 1895. Six Divisions on Man's Origins, Nature, Psychology, Fallen Nature under Sin, Psychology of New Life, Man's Nature and Future State.

After a brief Introduction to his work, Laidlaw examines and selects examples of the debate between Hoffman and Delitzsch, with special focus on Delitzsch's System of Biblical Psychology, says:

On the other hand, Delitzsch, though premising that no system of "psychology propounded in formal language is to be looked for in the Bible, any more than of dogmatics or ethics, zealously contends that a system can be found and constructed. Under the name of Bible psychology he understands a scientific representation of the doctrine of Scripture on the psychical constitution of man as he was created, and on the ways in which this constitution has been affected by sin and by redemption. It seems as if Hofmann had overlooked the importance and the purpose of that consistent idea of man's constitution which underlies the Scripture teaching; while Delitzsch slightly misstates its purpose rather than exaggerates its importance. That purpose is not to teach the science of man, but it has a vital use in subservience to theology, nevertheless. To trace that use, in an induction of Scripture utterances, does the proper scope and form of any study deserve the name of biblical psychology"(p15}

(p17-18) "Our aim, then, in the following pages is to give prominence to the psychological principles of Scripture, —to those views of man and his nature which pervade the sacred writings. It does not appear, however, that the psychology of the Bible, or what may be called its philosophy of man, can be successfully treated as an abstract system."

Laidlaw considers a wealth of sources and references in conflicting views of trichotomy and dichotomy and seek to harmonize them into a single nature of man without an exact system, and prefers to think of the soul-spirit not having essential differences. His words are: "That neither the familiar antithesis, soul and body, nor any other pair of expressions by which we commonly render the dual elements in human nature, should expressly occur in this locus classicus, is a fact which may help to fix attention on the real character of the earlier Old Testament descriptions of man. The fact is not explained merely by the absence of analysis. Rather is it characteristic of these Scriptures to assert the solidarity of man's constitution, —that human individuality is of one piece, and is not composed of separate or independent parts. This assertion is essential to the theology of the whole Bible—to its discovery of human sin and of a divine salvation. In a way quite unperceived by many believers in the doctrines, this idea of the unity of man's nature binds into strictest consistency the Scripture account of his creation, the story of his fall, the character of redemption, and all the leading features in the working out of his actual recovery from his regeneration to his resurrection."(p56-57)

(p66-68)"Having considered the Unity which Scripture attributes to the human constitution, and the dual elements acknowledged by it, in common with almost all human psychologies, we have now to inquire whether this duality has to be further modified in favour of a threefold division of man's nature. Here, as before, everything turns on interpretation of terms. There is a pair of expressions for the inner or higher part of man's nature which occurs plentifully in the

Old Testament, as *Nephesh* and *Ruach*, in the Greek Scriptures as *Psyche* and *Pneuma*, in the modern languages as *Seele* and *Geist*, *Soul* and *Spirit*. The distinction implied in this usage may be said to be the crux of biblical psychology. The controversy concerning it has been, not unnaturally, though rather unfairly, identified with that concerning the possibility of a Bible psychology at all. On the other hand, the revival of this whole science in recent times is coincident with the recall of attention to the fact of a distinction in Scripture between these two terms. The real controversy, however, concerns the precise force of that distinction. Does it indicate two separable natures, so that, with the corporeal presupposed, man may be said to be of Tripartite Nature? Or, is it rather such a view of the inner nature of man as sunders that nature into two functions or faculties? Or, finally, is it a nomenclature to be explained and accounted for on principles entirely peculiar to the biblical writings? We shall here sketch the theory of Tripartition, and in next chapter point out the historical explanation of the scriptural usage.

I. The Theoretical Constructions.—The Trichotomy of body, soul, and spirit held an important place in the theology of some of the Greek Christian Fathers; but, in consequence of its seeming bias towards a Platonic doctrine of the soul and of evil, still more because of its use by Apollinaris to underprop grave heresy as to the Person of Christ, it fell into disfavour, and may be said to have been discarded from the time of Augustine till its revival within a quite modern period. It has recently received the support, or, at least, the favourable consideration, of a respectable school of evangelical thinkers on the continent, represented by such names as those of Eoos, Olshausen, Beck, Delitzsch, Auberlen, and Oehler. In our own country, such writers as Alford, Ellicott, Liddon, and Lightfoot fully recognise the importance of the Trichotomic usage in Scripture, but none of them has investigated its real meaning. Most of them adopt the mistaken interpretation that the distinction between soul and spirit is that between a lower and a higher essence or nature, and accordingly lean to the foregone conclusion of this exegesis, namely, that Scripture is committed to the affirmation of a tripartite nature in man. Yet their utterances on this point are little more than (*obiter dicta*). Not one of these authors has seriously or consistently taken up this peculiar psychology. There exists among us a small school of writers who have done so. Their leading representative is Mr. J. B. Heard, whose *Tripartite Nature of Man* has now been before the public for some considerable time.¹ (This psychology has been largely adopted by those who maintain the peculiar eschatological position known as that of Conditional Immortality, although Mr. Edward White, the main exponent of this view, makes comparatively little of the Trichotomy. That it has furnished a favourite scheme of thought for mystics and sectaries has not helped its fair investigation in our theological schools. The pretension put forth for it by some of its votaries, that as a theological panacea it would heal the strife of centuries, has had the effect on the professional mind which is always produced by the advertisement of a quack remedy, not without that other effect on the common apprehension that, after all, there is probably something in it. Its crudest and most frequently quoted form is that which, taking body for the material part of our constitution makes soul stand for the principle of animal life, and spirit for the rational and immortal nature. This is plainly not the construction which any tolerable interpretation can put upon the Scripture passages, though it is often presented in popular writing as an account of the Trichotomy. It is not unusual, indeed, to identify the whole topic with this boldly unscientific statement."

He concludes: (p85)"Before proceeding to examine the origin and explanation of this usage, we may here sum up what has already appeared on the face of Scripture to be its mode of viewing human nature as one, as dual, or as trinal. There is evidence enough to show that while maintaining with strong consistency the Unity of the human being, Scripture confirms the usual dual conception that his two natures are flesh and spirit, or soul and body, yet makes use quite consistently of a trichotomy depending on a distinction between soul and spirit, which distinction, in some New Testament passages (especially the Pauline), is charged with a religious or doctrinal significance. "Anyone who does not force on Scripture a dogmatic system, must acknowledge that it speaks dichotomously of the parts viewed in themselves, trichotomously of the living reality, but all through so as to guard the fact that human nature is built upon a plan of unity."

III. Other Writers: Mystics, Swedenborg; Heard, Moore, Bush, Pember, Larkins; Wolff, Nee, Jung and many medical and psychology authors.

The knowledge of man in body and soul and spirit has continued to increase to such degrees that it is difficult to consider much of it in any brief discussion. As a Christian I read from time to time any literature that has influenced modern knowledge in an acknowledged way. Both in philosophy and theology, old and modern, general or special, allured me in seeking to understand Scripture in light of the Church. Secular views did not lay hold on me at any time that I occupied myself with them, not Plato or Aristotle in the Socratic doctrines; not Freud and Jung and those of that science, except I grew fond of Jung and despised Freud. The writers on myths and symbols ever made me take note and compare the Bible. Swedenborg's works of many volumes treating the soul and the spirit, that is the spiritual life and world did fascinate me for about ten years, but in time parted with the doctrines as extreme if not mild insanity. His clear partition of the soul and spirit of the spiritual world and the body and soul of the natural world did instruct me in several difficult points. Christian scholars like Heard in "Tripartite Nature of Man" 1882, as with Moore and Bush, and many others, shows that no area or element of the Biblical doctrine has been ignored. Pember's "Earth's Earliest Ages" 1876 and 1911, along with many other dispensationalists, before and after, especially Larkin's "Dispensational Truth" making the doctrines popular and well known. Bullinger's writings did the same; even among Baptists men like Graves spread the new doctrines. Unusual works not widely known outside of smaller circles like Nee's "Spiritual Man", or Wolff's "Changing Concepts of the Bible", along with countless 20th century writers and scholars have altered the church and the world views of human nature. Freud altered many ideas; Jung, following Kant, corrected Freud and his many followers. After Jung men like Campbell in comparative religion and cultures have dominated the new doctrines. And with these remarks I leave the general influences on my upon my mind and return to the Bible Reflections hoping to record for others what has passed through me without need to detail the many resources affecting me.

Second Generations: ADAM'S. Chapter 5-6.

The second generations is that of Adam in contrast to the First Toledoth of the Heavens and the Earth in which Adam and his wife and his children are presented to us as the creation and genesis of all to follow. The Creation Week is not accounted as the Generations but as the

Inception and Conception of the child to be made and born. Each step advances God's design and involvement with His work and displays His glory and wonder. Adam's generations is given as a book (sepher) (Sepher Toledoth Adam), and suggest a new relationship with man to God. "In the Day that God created Man, in God's likeness made He him; male and female named adam in the day of their creation." It is not a repeat of chapter one or two, but rather a summary and condensation or a digest of creation. The creation and formation is reduced to a Day, and the gender differences are treated as parts of a whole or members of a body. Henceforth the creation is to be concerned with Adam as Mankind, the Man containing all men. God will build on this beginning with Eve and then the Sons and Daughters of Adam. The Serpent, the Earth, the Seed of Woman, Sin, Sacrifices, and many such things will unfold as a book with pages or a scroll with leaves. The Divine Likeness in the Original State will be shaded by the human likeness and adam's image. Adam generated after his kind, and his offspring, his seed, begins anew with Seth. Cain and Abel are of the former generations, along with all that was built by Cain in the Land of Nod, his Exile in East of Eden that is further east of Adam in East of Gan-Eden. Cain's sin was murdering his righteous brother; his curse, unlike Adam, was as the cursed ground (adamah), because the cry of blood; his punishment for his crime was exile as a banished fugitive from God's presence, and at enmity with others; his complaint is that God was too severe; his protection was a warning of retribution on his slayer or avenger; and the mark or sign for Cain was his security. (The mark or sign (oth) of Cain was God's power and wisdom to help and save man. The signs were the heavenly bodies in chapter one; the 3rd occurrence was a rod or staff transformed to a serpent, and also the skin of Moses' hand changed to white leprosy. The evil doctrine of Cain's mark being black skin to promote racial discrimination and hatred is of the Devil not Scripture. If his color changed as a sign then it would rather be white leprosy.) Cain's civilization is not reckoned of Adam, but of the Evil One or Sin. Cain's wife was his sister; Adam's other children, and man's gene pool or the seed of family were from one stock. God's presence is further removed in Cain's world and soon will be at enmity with Seth's. His city will be in opposition with another city, a city of God. Adam's children apart from Seth are not named, and his line is traced through Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, and last Noah. The first usage of "son" is Cain's son Enoch; the second occurrence is Seth; the third is Seth's son Enosh; the fourth is Lamech's son Noah. The generations from Seth to Noah are not treated as individuals but as Sethites and those of Cain's seed are Cainites. Adam dies about dies some 700 years before the Flood; he overlaps 8 of the patriarchs, excluding only Noah. Lamech and Methuselah lived to the Flood. Seth's son Enosh is inserted at the end of Cain's line, after Lamech; revealing that then men began to call on the Lord's name, which indicates another altered relationship of man to God. The line of both Cain and Seth has sons named Enoch and Lamech, the first and the last heads of the line.

These ten generations comprise the entire ante-diluvian age from Adam to the Flood. Enoch, the 7th generations, shows the state of man's way and walk, God having some who know and want Him amidst the widespread corruption of the human race. The Jewish apocryphal literature, and later Greeks and Romans of the Church, and chiefly among the Gnostics, imposed on these chapters many fanciful interpretations, some good but many bad. The Lost Books of the Bible, Books of Eden, of Adam and Eve, of Enoch, the Zohar, and many others weaved into the Bible account countless details. In the New Testament Enoch is singled out for

righteousness against ungodliness, a witness of the truth. From the time of Enoch's translation by God mankind continued rapidly to total depravity of both Cainites and Sethites. The Hebrew names have distinct meanings and often the root yields interesting interpretations. From the beginning the names in the Bible are all instructive to those who labor to dig out the sense. The chronology given is often dismissed or strangely expounded. The many hundreds of years written of the ages of all 10 Patriarchs are beyond anything resembling modern man for the last 4,000 years. Those who wish to void Scripture by mere denial of these immense ages, or declare the impossibility of the human body, as we know it, to have continued to such extreme ages are not solving anything as to why these years are recorded. From Adam to Noah the chronology of the Patriarchs is given from 365 to 969 years; the years of 62 and 187 are the youngest and the oldest procreation. The countless children of that age and related to these patriarchs are not identified. We are not given enough info to establish population or diversity of the families. We are not instructed as to how chronology or calendar were understood and reckoned. Many have tabulated the years of the ten patriarchs and derived the sum of 1,656 years (The LXX makes it about 2,000 years, and the Samaritan some 1,000 years; but neither can be trusted or vindicated.). I have abandoned some notions that I was taught, some that I adopted, to now settle in what our ignorance resides in the divine chronology, that God's Spirit has left us to muse and wonder over the text. The sun, moon, and stars in their domain were set and ordained to enable the earth's seasons, dividing the hours of the day in two parts; were for signs, for days and years. Adam's descendents were limited to God's calendar of nature, and the chronology would change as man changed both then and now. The ancients, and many moderns, depended on the moon to reckon the weeks and months, they, we see in their records, counted the months, and numbered the weeks by the phases of the moon. We cannot say what the calendar of the pre-flood era truly was, and Scripture reveals only 10 months till the time of Moses, when the 11th month is given, and finally towards the close of the Old Testament, the 12th named.

We have in our modern western clocks and calendar witnesses to man's simple and earlier ways of reckoning time. Our months are divided by 4 periods of 7 days weeks; our months are 28-31 days or some 30 days, causing the phases of the moon to appear at different times of the month. The days have very old religious or mythological names, the months are numbered and named likewise; the last 4 months are named by the numbers 7, 8, 9, and 10, which is September, October, November, and December. Our clocks are numbered from 1-60, in 5 minute segments; 12 hours assigned to the day and 12 for the night. Our numerical system is based on old and forms, as dozens and pounds, or a metrical one of tens. It is clear that ancient man of the earliest times used various objects do his math; and his own body and its members the most common, such as his fingers and hands. As man advanced his need to use numerical values would arise, and his language, as in the Alphabet, used words for numbers. Unless a record was kept as found among the Summerians, Akkadians, Egyptians, Babylonians, Assyrians, and other nations, the true account or rather a precise and accurate chronology and calendar. Man's age both as an individual as well as a generation would have various ways of documenting their days and years. We have a leap year that occurs periodically, certain days in a month which are not common, which create for those born on such a date or such a year, a different calendar from the general populace.

Noah is introduced at the close of the Generations of Adam, a Comfort for the Curse, and he is 500 years of age and fathered three sons. What follows is a brief but divine epitome of the days of Adam and Noah. The Cainites and Sethites have been noted, the propagation of men (ha-adam), adamites, on the face of the earth or the ground (ha-adamah), consisting of two classes, daughters of the-adam and sons of Elohim. (Those who render sons as messengers or angels are reading into Scripture.) The interaction and intermarriage, by attraction and influence, of the two kinds of seeds developed into a population that distorted and corrupted God's way by the pollution of the way of all flesh. Jehovah's spirit or Spirit is at strife or resides temporarily in man (ba-adam). Adam's (collectively) days are numbered to 120 years. The use of Bene-Ha-Elohim, sons of God, does not suggest angelic spirits as procreating with humans, for this is not warranted in the Bible, except by demonic influence or possession. That the Serpent has companions called his seeds, these are at enmity with the woman's seed. Angels leaving their first estate to cohabit with flesh is imaginary and misuse of Scripture, both Old and New. We have seen in Chapter four in the line of Cain that his seed, following the way of Cain the murderer, is credited with worldly inventions, converting nature and earth to service his way. These inventions of housing and herds, of music and instruments, and of many other things necessary to civilization in its primitive form. These technological advancements gave the advantage and supremacy to the Cainites as seen in Lamech in his polygamy and his heirs, especially Tubal-Cain, and his murders or killings. The people learned to be shepherds and farmers, to be river and mountain people, to live in clans and in solitary. As we find later, and as we now have, so too the workings of the Serpent and his seed will be found wherever man exist. As Lamech two wives, so here the sexual attraction became sexual compulsion, that is willful lust. The Nephilim, translated Giants or Fallen-ones, were in the earth (erets) in those days, and afterwards. This has given rise to many imaginary and grotesque ideas about these people. Adam had fallen to sleep in the Divine operation to build Eve; Cain's face had fallen at the rejection of the Lord to his offering, and he was told that his wrong-doing was the result of his fallen countenance or sad face, and that doing well will uplift the face, and wrong-doing leads to sin's desire. The Nephilim were Fallen –ones like Cain, set on self-will and evil, children of the Serpent, the serpent's seed. They became giants in behavior and form, like heroes or mighty men, strong men, muscle men, body builders, and such like. I understand the Giants were fallen men that continued in their fall and perpetuated this fallen state, and with it fallen culture and commerce. The Days of Adam ended with the days of Noah and the Great Flood. Man became great and big, his wickedness and evil was great and universal. Mankind became generally completely evil in every way and place; the human spirit was corrupt, the human mind was depraved, and the human heart totally corrupt and polluted. God regretted making man, He was grieved in heart, and was very angry. The Lord determines to destroy His creation, to wipe out adam and all that belong to him and them. But in His eyes and heart was grace and favor found towards another adam, a comfort, Noah.

Before we consider the Generations of Noah, we will say something further of Adam's Generations. The nature of man is constituted to mirror God in a spiritual life and being, and the knowledge and experience displaying His nature, character, and personality. Sin distorts this creation, and the evil along with the good in man must be judged in the body or flesh, so that the soul may be saved, and new spirit imparted. We do not have a picture of man's origins as a mere brute or savage primate from which he evolves to a better man. Man began

in a better state and place, with extreme and spectacular intelligence, with noble physical form, and many attributes of the highest order. Human nature was made dependent on the Divine nature in every description of human development, intended for far reaching goals and works. Sin entered in the Fall to subvert that nature into a serpent like nature and life, and with it, the ways and means of the evil. God must allow the tree to grow from the seed, to see both wheat and tares in the same field, and thus harvest the wheat and burn the tares. The unfolding of His eternal desires and intentions in His active participation of His world and with His creatures, must bring Him satisfaction and glory. Each and every divine attribute must be revealed, and being challenged or rejected, be vindicated and be victorious. Human imagination with all its inner thoughts and feelings molded by sin but arrested and transformed by God's grace to produce a wondrous salvation and eternal life. The words of the Bible in these chapters continue the drama, vision, and picture presented in the previous chapters, as a fabric is woven in the interweaved threads, or like the members of the body within and without, or the elements of the universe or the world. The creation was created in a conflict of that which belongs to God and that which does not belong to Him. Man is middle in this matrix. The conflict moves from angels and spirits to flesh and blood, in Adam, in Noah, in Noah's Sons, in Shem, in Terah and the Patriarchs of Abraham and Isaac and Jacob or Israel. Nothing is mere chance except the appearance. The warfare and the formation of man is always at work from the beginning to the end, from Genesis to Apocalypse. The Seed of Woman must in turn be produced out of this Woman of the Man, and in the end to end or terminate the Devil. The Bible, by God's Spirit, does not waste paper and ink to detail the countless news items that made up the progress of human living, but instead God enters from time to time to prevent the lost of all or the best. The stories of this most ancient primitive age, is not easily understood and even less able to be reconstructed. The earliest historical literature of the Sumerians and the like nations indicates that the age before the Great Flood was indeed better and nearer to God until violence and perversion increased. It is silly to propose that the pre-flood era was so advanced that modern technology existed, or to say that they had no culture and civilization. Without doubt sexual perversity was an early corruption of man and family and society. Many elements and features of human society developed in this age would in knowledge be inherited and passed on the post-flood world, and which in turn spread throughout the earth then and thereafter to the present day. We may agree with the Lord when He said that 'as the days of Noah, before the flood, they were eating and drinking, marrying and given marriage, so it will be in the coming again of the Son of Man.'

The 3rd GENERATIONS of NOAH and the Flood: Genesis 6-9.

The Lord's grace (chen) was found towards Noah, who was righteous and perfect in his generations and he walked with God as did Enoch. His three sons are Shem, Ham, and Japheth. God now looks upon man as an even larger collective or corporate man, a human corporation, called earth or erets, namely mankind. Man as Flesh in the earth is the Earth in God's eyes. He sees corrupted man filled with violence corrupting and destroying the earth. God commands Noah to build the ark or boat or ship to preserve him and his family, and to be to be large enough to house his family and all animals of the earth. Rooms were to be in the Ark, and the Ark was to be sealed with pitch or tar that covered (kopher) it entirely, the covering which in Moses day would become the covering (kopher) of the Ark of Covenant. It was some 600 feet

long and 100 feet wide and 60 feet tall. The cubit measurement is said to be some 20 inches, give or take, varying according to a man's arm, or an angel's arm as a sacred cubit in later days. The Ark had three stories or decks made in such a construction and practicality as to meet the need of man and beast for about a year. It had a door in the side and window at the upper level, and a roof atop which would be removed. God will destroy all breathing life on earth, all flesh, and He will establish a covenant with Noah as the new Man of a new Family. Noah and wife, his three sons and wives, 8 souls in all, in the ark, along with animals of all flesh by two pairs, male and female, or by seven pairs, according to clean or unclean; of birds, cattle, creeping things and reptiles. The food supply was to be gathered to meet the need of all. Noah obeyed God.

The Lord bids righteous Noah and his family to enter the Ark, and with him all the chosen animals; and the Lord shut the door. In one week the rain will begin and continue for 40 days and nights. The Flood came in Noah's 600th year, 100 hundred years from the time of his sons' birth, in the 500th year. The preserved mankind, with the animals, is now called the Seed of the earth, a new creation through baptism. The rain from heaven and the fountains of the great deep, or seas, were broken and opened, for over a month, till all was drowned and destroyed in a great flood. The waters of the flood increased and swelled till the ark was afloat and then the hills and mountains covered by waters by 30 feet depth. All breathing animals in the earth of dry land died; all destroyed except Noah and his own. The flood waters prevailed for 150 days or some 5 1/2 months or about a half year. God remembered Noah and the animals, and caused His wind or spirit to pass over the earth and the waters lowered; He also stopped the windows and fountains of seas and sky along with the rain. The flood waters continued to decrease, till the ark rested in the 7th month on the mounts of Ararat; the waters continued to decrease till the 10th when the mountain tops were visible; after another 40 days Noah opened the window of the ark. He released a raven which flew back and forth till the earth was dried; he then released a dove but she returned because the ground was not completely dry; and again 7 days later another dove which returned at eve with a olive leaf; a week later another dove which did not return. The Flood period covered one year, of which we are not able to say if 10 months, 11 months, or 12 months is spoken of. In the 1st month, a month before the full year, Noah removed the covering of the ark, (which means it no longer had a roof), then in the 2nd month of the 601st, that is, one year to date, the ground was dried and the earth dry. The exact time of some 300 to 400 days is related of the Great Flood that destroyed the old world.

God bids Noah and his crew to leave the ark and to repopulate the earth under a new covenant and relationship to God. Noah erects to God an Altar of sacrifices, offering burnt-offerings from every clean animal surviving the Flood in the ark. From Adam to Noah, from Creation to the Flood, and from Ark to Altar God's purposes continues to progress in every way. The Lord smelled the pleasant aroma and His heart was moved, and He promised never again to respond to man as before neither by cursing the ground or smiting down life. This would be a perpetual assurance of God's tolerance to human depravity. God restates and renews the Adamic covenant or blessing in Noah, and adds the warning or new limits against fear and supremacy of man over all animals, including them for food along with plants. God forbids partaking of the blood of the animal life and flesh; further requires accountability and retribution for blood of beast and man. Murder shall be punished by judicial death, for man is God's image. God hereby in this new relationship and new dispensation establishes a new

Covenant with Noah as the plural Man, you not thee, and with Noah's descendents ever after; along with earth's animals. God's oath of promise is never again to destroy flesh and earth with another flood. This is the Sign or Token of the Covenant (oth -hab-berith), as the signs of the lights, as the mark of Cain, here too the Sign of the Covenant for perpetual generations (dor and olam, not toledoth and yom) is the Rainbow in the cloud. The Bow is a reminder and memorial to God towards man and life of His oath and words of promise throughout the generations.

Before we reflect on the Generations of Adam and Noah, as to the most ancient world, in certain contexts which led to the flood and to the subsequent ages, we must finish the ninth chapter of the post-flood settlement into a new world. The Sons of Noah that disembarked from Noah's Ark were Shem, Ham, and Japheth; and Ham was Canaan's father; these three sons populated the entire earth. But inspiration goes back to highlight a most important development in human evolution in producing the nations and the families therein. We have avoided the common usage of the word dispensation, or an administrative stewardship, in the Lord God's interaction and intervention in human affairs. We see His relations to Creation and then to Adam and now to Noah and his sons, that His peculiar dealings and outworking, the operations of His hands by the power of His Holy Spirit, are such that His Word will surely come to pass in each and every detail. We understand that at each new dispensation God does not abandoned His former relations in word or work to His earlier ways, but rather He builds and extends the new as an outgrowth of the old, making the new better than the former.

After the flood, in time, Noah became a husbandman or vineyard man or grape farmer. He made wine and became drunk; he lay naked in his tent; Canaan's father Ham saw and told his two brothers; Shem and Ham with a garment on their shoulders went backwards into the tent and covered their naked father, without seeing his nakedness. Noah awoke and knew what Ham had done to him, and he cursed Canaan his grandson and Ham's son to become prophetically or predicatively a slave to Shem and Japheth. Blessed is Jehovah, the God of Shem; Canaan to be his servant; God enlarge Japheth, and to dwell in Shem's tent, with Canaan as servant. Noah lived another 350 years after the flood, total years of 950 at death.

Concerning the Dispensational Generations of Adam and Noah:

The days of Adam and of Noah are to be treated as distinct. In the Hebrew Bible in the Torah Division Genesis or Bereshith is segmented into 12 parts called Parashats or Portions or Passages. Parashat 1 is Bereshith (Gen. 1:1-6:8); Parashat 2 is Noach (Gen. 6:9-11:32). This we may say bespeaks of the Old Creation or the Original, and then the New World or the Renewal. The generations or toledoth, the history, the account, the words, of the heavens and earth then of Adam and then Noah views the creation in its primal and infant state. There is a distinction between heaven and earth, and a particular state of Adam and Eve, and a special condition of Noah and his sons. All that God intended to be produced in man for life eternal, against the human and devilish experience of knowledge of good and evil ,in disobedience to God was unfolded in that pre-flood period or dispensation. But the post-flood world carries those human experiences in thousands of forms and ways in a new context and trial. Salvation takes on a greater and larger significance as to God's true and full concerns. (Recently I reread some of my reflections on these chapters in an unpublished book that I had laid aside as being too

technical and restrictive to a selective audience of the academic sort. I found in writing and understanding these chapters than I explored an immense amount of literature in the course of ten years of writing. The reward of those who devout themselves to Scripture is very rewarding and gives great insight of human origins. The word studies in English and the Hebrew and Greek and Latin, along with other resources produced untold treasures of the things of God.) Here follows some of these.

1: Some have interpreted the Creation as existing eternally, that God creates from this eternity the universe; others say from nothing comes nothing, and that all things originate from God as an extension of His expression. The world was formed from what did not exist but from God, and all creatures of life of that substance in God and of God, with man partaking of the divine nature and not merely the effect of the divine nature. The ages of the world are not easily or properly understood but all things are intertwined and interrelated from the least to the greatest. Man is unique of all God's creatures and occupies a special place in creation. Man's nature is nurtured and formed by God by His word and power and spirit. Man quickly acquired his abilities and knowledge in human development into families and tribes or clans. His universal corruption is seen from his earliest beginnings, and his struggle between good and evil is never-ending. God continues to save man in ever changing conditions through all generations. Man most advanced and present state is not a isolative or independent to his past, but rather reveals his exception to all animals, both in vice and virtue. The will of God, His way and word, is discovered and declared in the Bible, and every item and instance leads to greater understanding of the fulfilling of His purpose. Christ is the eternal Word and as such He is the Son of God by Whom all things came to be, and in Whom God deals with all men, applying His worth and blood as the satisfaction for sins and the vindication of His righteousness, to bring eternal life to all who turn to Him and receive him. Israel and the Christian Church along with Islam are tools and means for God to rescue mankind. The world of all nations and peoples in all ages are alienated from God and removed from their origins with God. The Bible is God's account of His involvement and operation by His Holy Spirit

2: Targums: (Etheridge, 1862) "I have acquired the man from before the Lord....If thou doest thy work well. Is it not remitted to thee? And if thou doest not thy work well, thy sin unto the day of judgment is reserved, when it will be exacted of thee, if thou convert (repent) not; but if thou convert (repent), it is remitted to thee....the blood of generations which were to come from thy brother complaineth....his wife, who had desired the Angel....I have acquired a man, the Angel of the Lord.....bear from her husband Adam his twin....Come, and let us two go forth into the field....Kain answered and said to Habel, I perceive that the world was created in goodness, but it is not governed according to the fruit of good works, for there is respect to persons in judgment; therefore it is that thy offering was accepted, and mine not accepted with good will. Habel answered and said to Kain, to goodness was the world created, and according to the fruit of good works is it governed[and there is no respect of persons in judgment; but because the fruits of my works were better than thine, my oblation, before thine, hath been accepted with good will. (Kain countered and Habel replied and they argued till Kain arose and killed his brother with a stone....), (the invocation of God's name is explained as making and naming of idols....).

3: Apocrypha: (Platt. 1927) ((In Adam's Conflict, Book 1: Chapters 73-79 Adam and Eve being betrothed 7 months after the banishment; Cain and Luluwa are born twins, boy and girl, 9 months later; in Adam's 5th year the twins are weaned, then Abel and Aklia are born boy-girl twins; Cain and Abel are described from toddler to teens, one bad the other good. Cain at times to kill Abel; Adam concerned at the enmity parts the boys in their 15th and 12th year; Cain continues in rebellion, tempted by Satan to hate and violence, he beats Eve and Curses his parents for wanting to marry off his twin sister to Abel, filled with malice and schemes; Cain premeditates murder, but God tries to turn him from sin and to judge him for sin, and to make him an example by 7 plagues to last seven generations, and Cain returns his parents home. Book 2 begins with Luluwa, Cain's twin sister, in grief over Abel's death, Cain takes her away to live with him as his wife near the field of the murder, Cain being about 18 years of age; Cain's descendents multiply; Adam and Eve abstained for 7 years in grief over Abel, in fasting and prayers with Abel's corpse in the Cave of Treasures, till his 27th year; Eve is pregnant in Adam's 28th year and births Seth, attended by Abel's sister; Adam never again has sexual relations with Eve after their 5th child. Adam's 7 years before Set's birth is described, his 40 days of fasts and prayers, tempted by the Devil. Seth's grows to perfection and godliness, and in Adam's 35th-37th years Seth contends with the Devil being 7-9. Seth married Aklia in his 15th year and she being 40, his son Enos was born in his 20th year.))

(Sparks, 1984) ((Adam's Life: Eve, about to give birth, in Adam's 1st year, is visited by 12 angels and 2 powers with Michael the archangel, who standing to her right, strokes her from face to breast, blessing her concerning the child's birth. Cain was a beautiful and intelligent baby, who as a newly born infant arose and fetched a blade of grass and gave it to Eve. The family removes eastward. Michael is sent with seeds to teach Adam to till the ground; Eve again conceives and bears Abel, in time Eve tells Adam of her dream of Cain drinking Abel's blood; Adam separates them, and they grow to manhood, Cain a farmer, Abel a shepherd; Cain murders Abel in Adam's 132nd (32) year, Abel's 122nd (22) and Cain's 132nd (32). Seth is born and grows.))

(Jubilees, Sparks) ((Recounts the history from creation to the giving of the law at Sinai, by means the 50 years Jubilee Chronology. The review of 7 days of creation, of Adam and Eve 7 years in the garden, of the serpent tempting, their disobedience, judged and exile; they being childless till the 1st jubilee; Cain is born in first month of the 2nd jubilee, Adam's 71st year, Abel born in Adam's 78th year, a daughter, Awan, in his 85th, Abel murdered by Cain in the 100th; concerning the Heavenly Tablets; Adam and Eve mourns Abel till the 128th yr, Seth's birth in 130th, a daughter, Ayura, born in the 142nd, In the 4th Jubilee, 200th yr, Cain and Awan births Enoch, and in the 5th Jubilee, 250th yr, houses are built, and Cain builds the City of Enoch.))

4: Philo and Josephus: (I have referred to these two earlier but here examine the writings.)

((Philo: 1st cent. A.D. Alexandria. Loeb ClassLib. 2vol. In volume 1 book 1 covers Genesis 1-3, the Mosaic Cosmology or the World's Creation; Moses reveals the true Creator of Creation by a form of reason and philosophy, using numeric and allegory to show mystic and arcane symbolic truth; recounts the creation elements, God's unity and nature; the visible a copy of the invisible, the world is God's mind and reason or word (logos), the creation both physical and mental is the word of God; time exists with creation as measured space, geometrical or numerical, all being an allegory of the true and unknown. Philo follows the Greek text, and explores many doctrines; first five verses constitute Day One; he often drifts from the text explain allegorical

philosophic mysteries. Man is the image of the Divine Mind, thus his mind is the principle element of the soul; following Platonic doctrine of the soul and reason, he teaches man's mind to be archetype, and as God to the universe so man is to the world; after the 6 days of creation he explores the world of numbers, in math and astronomy, and the perfection of 7; Philo avoids the Hebrew names, especially of Adam, uses grammar to support his ideas of nature of the Internal Man; woman is man's other half, being defective, making man worldly in desires and pleasures; scripture is not merely literal but symbolic or typical; the allegorical interpretation is the only right way to understand the writings, and thus ignoring any use of Hebrew to balance his Greek notions, he gives examples of the doctrines in allegory. He continues in this manner to explain man in the garden, the temptation and fall and exile is filled with allegory. In book 2 Philo covers man's exile, the Cherubim and Flaming Sword, and Cain as the first man from man, of Abel and Cain, their offerings, Cain's attack on Abel; Cain's prosperity and exile. Philo ends on the Giants. Philo is a principle source for the Gnostic mystics against Judaism and Talmud; he is a Jewish Hellenist and Platonic in doctrine.))

((Josephus: 1st cent. A.D. Loeb ClassLib. Josephus writes for the Greeks to understand the Hebrew records and Divine origins and culture, being the oldest. He reviews the early chapters of Genesis, He follows the Greek text; uses some Hebrew, but not reliable, as the name Eve meaning Mother of all, rather than of all life or being. The creation, man's formation, the garden, the fall, and the first civilization are examined. It's apparent that Josephus uses the Apocrypha and Rabbinic lore to interpret certain passages, especially of the age before the flood. He is historical and paraphrases the entire Old Testament or Covenant, with more or less embellishment for outside traditions. He establishes the general canon and its spread in the Greek world, with clear testimony of the Hebrew doctrines as superior to the nations. He like Philo follows a liberal and reformed doctrine of Judaism, and to that extent supports the age of the New Testament.))

5: Kabala and Zohar: The Kabbalah or Cabala (Qabalah): Edersheim's Life and Times of Jesus the Messiah, Appendix 5 on Rabbinic Theology and Literature, Jewish mysticism, he translates for the first time the Book of Creation or Formation (Sepher Yetsirah) as the first and oldest Kabala text from the Kabala and the Zohar springs, flowing along with Mishnah and Talmud. Beginning at Genesis 2:7 of man's formation the doctrine unfolds into 6 Pereqs, after the Mishnah's divisions; first the 12 mishnahs, from the mystic and allegoric sense of the Hebrew text and numeric significance. Yetsirah begins: "In 32 wonderful paths of wisdom, Jah, JehovahTsebhaath (YHWH, the Lord of Hosts), the God of Israel, the Living God, and King of the World, God merciful and gracious, High and Exalted, Who dwelleth to Eternity, high and holy is His Name, hath ordered (arranged, cosmically) by 3 Sepharim: by Sepher, Sephar and Sippur." The dualism of nature and life is carried out throughout, heaven and earth, male and female, life and death, good and evil, and all such. There are 10 Sephiroth Belimah (Fearful Sephers); 22 Letters of Foundation (Hebrew Alphabet, the Written Word), composed of 3 Mothers (Aleph, Mem, Shin) and 7 Doubles (Dual Form Letters) and 12 Simples (Single Form Letters). There are 10 Fingers (5+5 of the Hands or Feet) of His Covenant and Word of Tongue and Sex; and 10 of Wisdom and Reality of God and Heaven; 10 Measurements, etc; 10 Appearances, etc; 10 Joints, etc; 10 Silence, etc; and 10 of the One, the Spirit of the Living God, Voice, Spirit, Word, Holy Spirit and Wind: $22+3+7+12=$ One Spirit. Finally it concludes: "And when Abraham our Father

beheld and considered, seen, drawn, hewn, and obtained, then the Lord of all revealed Himself to him, and called him His friend, and covenanted with him and his seed: and he believed in Jehovah (YHWH), and it was imputed to him for righteousness. He covenanted with him between ten toes, and that is circumcision; between the ten fingers of his hands, and that is the tongue; and He bound 22 letters on his tongue, and showed him their foundation. He drew them with water, He kindled them with fire, He breathed them with wind; He burnt them in seven; He poured them forth in the 12 constellations.” (For further details see Ginsburg’s *Kabbalah: its Doctrines, Development, and Literature*, 1863; and Waite’s *Secret Doctrine in Israel*, 1942; and of course many more recent works.)))

(Zohar: Waite’s Chapter 18, *The Occult Sciences*, expels some false notions of the Zohar and the Kabala. “The Practical Kabala, in which are included the artificial methods of Gematria, Notaricon and Temura, which are principles of exegetical interpretation.” The reader of Kabala and Zohar vision the Sephiroth Tree with 10 Points or Circles as a Man: Head to Feet; Arms and Legs; Eyes, Ears, Nostrils, and Lips as One; Breasts and the Sexes of Male and Female; and extends to 10 Fingers and Toes. The Ein Soph is the Highest and Endless One and Only. The Creation Week in Genesis 1 and 2, both Gen.1:1 and John 1:1, in the in 10 Words as the Seed contains the Tree. The work is, I believe, the Zohar of Moses de Leon of the 13th cent; and disguised as the work of Rabbi Simon ben Jochai of the 2nd cent. (Sperling’s and Simon’s translation in 5 vols. Soncino, 1933.) Ginsburgh’s outline and analysis the Zohar is most instructive in reading this confusing work. It begins with a Rabbi’s comment of the verse in Solomon’s Song of Songs about the Lily among Thorns, 13 leaves for 13 tribes, symbol of Israel, interpreted or extracted from the Hebrew nuances of the Text. The Zohar explores very intensely the Creation Week and what follows. His doctrine is developed by grammatics, numerics, and Gnosticism with one eye partly closed, on Scripture, and the other eye partly open on Sepher Yitsirah, Talmud, and Apocrypha. The Zohar then restarts several times by going back to the early chapters of Genesis and developing new doctrines. It uses the Targums and Apocryphal interpolations to promote its Gnosticism and mysticism. It continues from the Fall to the Cainite and Sethite races; introduces the sexual relations between Adam and female spirits fathering spirits and demons as plagues in the world, and so too at present such female spirits in human form bald-headed in men’s dreams conceive and birth such creatures; likewise male spirits copulate with women in dreams in birth the same plagues among men.....))

6: Milton’s *Paradise Lost and Regained*: Milton in 12 Books poetically expounds the Creation of the World and the Fall of Man, Gen.1-3.being the first attempt of this kind. With much learning and creative sagacity he intertwines ancient philosophy, Jewish and Christian Theology, to show how God saves and renews. Milton’s *Arguments* follows the Hebrew Text with Greek and Latin always before. Books 1-8: pictures to us God’s Vindication to Man and Angels, with great speculations of the pre-creation state of angels and the spiritual world; from Genesis 1.1 to chapter 2. Books 9-12: Satan lurks and disguises himself in the mist then in the serpent asleep; Adam and Eve attend to their labors with some conflicts between themselves as to how and where to work. Eve alone is tempted and fascinated by the snake, she finds Adam and gives him the forbidden fruit and reluctantly he eats and sins, sensing nakedness and shame with variance and accusations. Adam’s transgression is considered by God and His Son and the Angels, the Father turns judgment to the Son Who submits to take man’s condition and state, to remedy before God, and pay the price for justice and righteousness, vindicating God. God

foretells the Son's victory and man's salvation; of the renewal of all things, and of the universe being changed by angelic administration. Eve desires to avoid the curse, and Adam determines to await in prayer and repentance, the Promised Seed to destroy the Serpent. The Son intercede to the Father on their behalf, God banishes them, and Michael sent escort them out, and to reveal the future of the human race up to the Flood. Finally Michael continues with the vision of man from the Fall to Abraham, of the Seed of the Woman, His incarnation, death, resurrection, his ascension, and of the state of the church till His second coming. Adam is gladden and leaves Paradise till it is regained by Christ.

7: Chronologies: Secular and Sacred Calendars: (Infoplease Almanac. Ussher. Bedford.)

((Infoplease Almanac: "History of the Calendar:

The purpose of the calendar is to reckon past or future time, to show how many days until a certain event takes place—the harvest or a religious festival—or how long since something important happened. The earliest calendars must have been strongly influenced by the geographical location of the people who made them. In colder countries, the concept of the year was determined by the seasons, specifically by the end of winter. But in warmer countries, where the seasons are less pronounced, the Moon became the basic unit for time reckoning; an old Jewish book says that "the Moon was created for the counting of the days." Most of the oldest calendars were lunar calendars, based on the time interval from one new moon to the next—a so-called lunation. But even in a warm climate there are annual events that pay no attention to the phases of the Moon. In some areas it was a rainy season; in Egypt it was the annual flooding of the Nile River. The calendar had to account for these yearly events as well.

History of the Lunar Calendar:

The lunar calendar became the basis of the calendars of the ancient Chinese, Babylonians, Greeks, and Jews. During antiquity the lunar calendar that best approximated a solar-year calendar was based on a 19-year period, with 7 of these 19 years having 13 months. In all, the period contained 235 months. Still using the lunation value of $29\frac{1}{2}$ days, this made a total of $6,932\frac{1}{2}$ days, while 19 solar years added up to 6,939.7 days, a difference of just one week per period and about five weeks per century. Even the 19-year period required adjustment, but it became the basis of the calendars of the ancient Chinese, Babylonians, Greeks, and Jews. This same calendar was also used by the Arabs, but Muhammad later forbade shifting from 12 months to 13 months, so that the Islamic calendar now has a lunar year of about 354 days. As a result, the months of the Islamic calendar, as well as the Islamic religious festivals, migrate through all the seasons of the year.

History of the Egyptian Calendar:

The Egyptian year coincided precisely with the solar year only once every 1.460 years. The ancient Egyptians used a calendar with 12 months of 30 days each, for a total of 360 days per year (In addition to the civic calendar, the Egyptians also had a religious calendar that was based on the $29\frac{1}{2}$ -day lunar cycle and was more closely linked with agricultural cycles and the movements of the stars.).

About 4000 B.C. they added five extra days at the end of every year to bring it more into line with the solar year. (1. The correct figures are lunation: 29 d, 12 h, 44 min, 2.8 sec (29.530585 d);

solar year: 365 d, 5 h, 48 min, 46 sec (365.242216 d); 12 lunations: 354 d, 8 h, 48 min, 34 sec (354.3671 d). These five days became a festival because it was thought to be unlucky to work during that time. The Egyptians had calculated that the solar year was actually closer to $365\frac{1}{4}$ days, but instead of having a single leap day every four years to account for the fractional day (the way we do now), they let the one-quarter day accumulate. After 1,460 solar years, or four periods of 365 years, 1,461 Egyptian years had passed. This means that as the years passed, the Egyptian months fell out of sync with the seasons, so that the summer months eventually fell during winter. Only once every 1,460 years did their calendar year coincide precisely with the solar year?

History of the Roman (Julian) Calendar:

The Romans were superstitious that even numbers were unlucky, so their months were 29 or 31 days long. When Rome emerged as a world power, the difficulties of making a calendar were well known, but the Romans complicated their lives because of their superstition that even numbers were unlucky. Hence their months were 29 or 31 days long, with the exception of February, which had 28 days. However, four months of 31 days, seven months of 29 days, and one month of 28 days added up to only 355 days. Therefore the Romans invented an extra month called Mercedonius of 22 or 23 days. It was added every second year. Even with Mercedonius, the Roman calendar eventually became so far off that Julius Caesar, advised by the astronomer Sosigenes, ordered a sweeping reform. 46 B.C. was made 445 days long by imperial decree, bringing the calendar back in step with the seasons. Then the solar year (with the value of 365 days and 6 hours) was made the basis of the calendar. The months were 30 or 31 days in length, and to take care of the 6 hours, every fourth year was made a 366-day year. Moreover, Caesar decreed the year began with the first of January, not with the vernal equinox in late March. This calendar was named the Julian calendar, after Julius Caesar, and it continues to be used by Eastern Orthodox churches for holiday calculations to this day. However, despite the correction, the Julian calendar is still $11\frac{1}{2}$ minutes longer than the actual solar year, and after a number of centuries, even $11\frac{1}{2}$ minutes adds up.

The Gregorian Reform:

The Julian calendar is phased out. By the 15th century the Julian calendar had drifted behind the solar calendar by about a week, so that the vernal equinox was falling around March 12 instead of around March 20. Pope Sixtus IV (who reigned from 1471 to 1484) decided that another reform was needed and called the German astronomer Regiomontanus to Rome to advise him. Regiomontanus arrived in 1475, but unfortunately he died shortly afterward, and the pope's plans for reform died with him. Then in 1545, the Council of Trent authorized Pope Paul III to reform the calendar once more. Most of the mathematical and astronomical work was done by Father Christopher Clavius, S.J. The immediate correction, advised by Father Clavius and ordered by Pope Gregory XIII, was that Thursday, Oct. 4, 1582, was to be the last day of the Julian calendar. The next day would be Friday, Oct. 15. For long-range accuracy, a formula suggested by the Vatican librarian Aloysius Giglio was adopted: every fourth year is a leap year unless it is a century year like 1700 or 1800. Century years can be leap years only when they are divisible by 400 (e.g., 1600 and 2000). This rule eliminates three leap years in four centuries, making the calendar sufficiently accurate. In spite of the revised leap year rule,

an average calendar year is still about 26 seconds longer than the Earth's orbital period. But this discrepancy will need 3,323 years to build up to a single day.

Reform Adopted Gradually:

The Gregorian reform was not adopted throughout the West immediately. Most Catholic countries quickly changed to the pope's new calendar in 1582. But Europe's Protestant princes chose to ignore the papal bull and continued with the Julian calendar. It was not until 1700 that the Protestant rulers of Germany and the Netherlands changed to the new calendar. In Great Britain (and its colonies) the shift did not take place until 1752, and in Russia a revolution was needed to introduce the Gregorian calendar in 1918. In Turkey, the Islamic calendar was used until 1926.

A Better Calendar?

Despite its widespread use, the Gregorian calendar has a number of weaknesses. It cannot be divided into equal halves or quarters; the number of days per month is haphazard; and months and years may begin on any day of the week. Holidays pegged to specific dates may also fall on any day of the week, and few Americans can predict when Thanksgiving will occur next year. Since Gregory XIII, many other proposals for calendar reform have been made, but none has been permanently adopted. In the meantime, the Gregorian calendar keeps the calendar dates in reasonable unison with astronomical events.

Adoption of the Gregorian Calendar:

The Gregorian reform was not adopted throughout the West immediately: Year Country: 1582 Catholic states of Italy, Portugal, Spain, Belgium, Holland, and Poland. 1584 German and Swiss Catholic states. 1587 Hungary. 1700 German, Swiss, and Dutch Protestant States, Denmark and Norway. 1752 Great Britain and its possessions (including the American colonies). 1873 Japan. 1875 Egypt. 1918 Russia. 1924 Greece. 1925 Turkey. 1949 China.”))

(History of Calendars (Egyptian, Lunar, Roman, Gregorian Reform — When & Where).Copyrights. Infoplease.com Information Please® Database, © 2007 Pearson Education Inc. All rights reserved: <http://www.infoplease.com/ipa/A0002061.1>)) (Awaiting permission.).

((Ussher: (Oxford's Cyclopedic Concordance) “.Remarks. The Chronology of the Old Testament, as given In the Hebrew text, is represented with much accuracy by the marginal dates inserted in many editions of the Authorized English Version. These dates, reduced to system by Archbishop Ussher (Annales Veteris Testamenti, 1650), were first added to the English Bible by Bishop Lloyd, in the great edition of 1701. The dates of Archbishop Ussher for this period are convenient for keeping the succession of events, but are not authoritative, as is agreed by the most conservative scholars. They are only one of several possible arrangements. Opinions of chronologers as to the ' era of Creation ' vary indeed by many centuries. (Ussher 4004, Hales (Sept.) 5411 B.C., Jewish reckoning 3760 B. C., Alexandrian 5503 B.C “The question is, in fact, insoluble.”))

((Annals of the World: Preface: "Despite his success as a churchman, Ussher is perhaps most famous for having dated the start of the creation to the evening before 23rd October, 4004 B.C. Ussher calculated this timing in his *Annals*, a work of biblical chronology which he published in Latin in 1650 (Hartlib noted its progress through the press with great interest), and which was translated into English in 1658. The book was the fruit of many years labour; as early as the summer of 1640, Ussher had been reported 'spending constantly all the afternoones' in the Bodleian working at it (Constantine Adams to Hartlib, Hartlib Papers, 15/8/3A–4B). In the *Annals*, Ussher developed the chronological work of many earlier scholars, in particular Joseph Justus Scaliger (who had pioneered the use of the Julian period in calendrical calculations) to provide a framework for dating the whole Bible historically. He argued that, although scripture itself only tended to take notice of entire years, the Holy Ghost had left clues in the Bible which allowed the critic to establish a precise chronology of its events, through the application to the text of the results of astronomical calculations and its comparison with the dates of pagan history. Ussher's system had the advantage of preserving several attractive numerical symmetries, for example the ancient Jewish notion, adopted by Christians, that the creation anticipated the birth of the Messiah by 4,000 years, but it was also heavily dependent on classical chronologies and on an interpretation of the calendar which already seemed outdated to many scholars. Although not wholly original, Ussher's work was nevertheless influential and became widely accepted, not least because its dates were later incorporated into the margins of some editions of the Authorized Version. However, Ussher's chronology rested too heavily on the Hebrew text of Old Testament to escape controversy even in his own day. Its findings were attacked by those who were persuaded that the Greek translation of the Old Testament (the Septuagint) or the Samaritan Pentateuch (both of which presented different chronologies from the Hebrew) were more reliable witnesses to the dictation of the Holy Ghost, or that they concurred more closely with the evidence of astronomy and pagan history. Yet, in the opinion of Hartlib, and perhaps of many others, Ussher's critics were churlish individuals who were unwilling to admit their own debts to his scholarship. Despite such debates, most seventeenth-century readers of the Bible would have agreed with Ussher that it ought, in principle, to have been possible to establish an accurate and detailed biblical chronology. Illustrated opposite is the title-page from the *Annals*, engraved by Francis Barlow and Richard Gaywood. This shows a number of the crucial figures and episodes from Ussher's chronology. Adam and Eve are flanked by the figures of Solomon and Nebuchadnezzar, the builder and destroyer of the first Temple, which is also shown both in its glory and after its fall. The engraving also depicts the second Temple, built after Cyrus allowed the return of the Jews to Jerusalem, and its eventual destruction. The figures of Cyrus and of Vespasian (who was Emperor at the time of the destruction of Herod's Temple, in A.D. 70) flank a depiction of the Last Supper. This copy of the *Annals* has also been extra-illustrated by the pasting in of a contemporary engraved portrait of Ussher, which shows him holding 'God's Word', the Bible, in his hand. It was executed for the London printseller, Peter Stent, who advertised it for sale in 1653, 1658, 1662, and 1663.))

((Annals: Letter to Readers "The first Christian writer, (that I have known of) who attempted from the Holy Bible to calculate the age of the world, was Theophilus, Bishop of Antioch. Concerning this whole account, he states: "All times and years are made known to

them who are willing to obey the truth" (Theoph. ad Autolyc. l. 3.) But concerning the exactness of this calculation he later states: "And haply we may not be able to give an exact account of every year, because in the Holy Scriptures there is no mention of the precise number of months and days" For the Scripture normally notes only entire years and not the days and months in each instance. Hence summing the years may give an inaccurate total because the partial years were not included. But granting this one thing, (and this is a most reasonable assumption) that the Holy Writers had this purpose in noting the years of the world in their various places with such diligence. They sought to reveal to us the history of the world that otherwise, no one could know. This, I say, being granted, we affirm that the Holy Spirit has anticipated this doubt. He has started and ended each of the periods, on which a series of time depends and added the very month and day. For example, the Israelites left Egypt on the 15th day of the first month. Nu 33:3. In the 480th year after their exodus, in the second month on the second day, Solomon began to build the temple. 1Ki 6:1. The months and days given for the start and end of the period show that 11 months and 14 days are to be taken away. The period is not 480 whole years, but only 479 years and 16 days. 2Ch 3:2 "Those who promise to give us an exact astronomical table of time, from the creation to Christ, seem to me more worthy of encouragement than praise in that they attempt a thing beyond human capacity." Thus states David Paraeus, who, among the most recent of our writers, calculated the number the years to Christ's time from the Holy Scriptures. Therefore he says, abandoning astronomical calculations, he used the civil time of the Hebrews, Egyptians and Persians as the only way to do this accurately. But if I have any understanding in this matter, it does not matter what rule we use to measure the passing of time, as long as it starts and ends with a certain number of days. Anyone could with D. Paraeus, by some equal measure of years, define the time between the foundation of the world and Christ's time. Also it would be very easy without the help of any astronomical table, to set down how many years happened during that interval. The passing of time in any civil year from a season to the same season again is simply a natural astronomical or tropical year. Anyone can do this who is well versed in the knowledge of sacred and profane history, of astronomical calculations and of the old Hebrew calendar. If he should apply himself to these difficult studies, it is not impossible for him to determine not only the number of years but even the days from the creation of the world. Using backward calculations, Basil the great, told us we may determine the first day of the world. "You may indeed learn the very time when the foundation of the world was laid. If you return from this time to former ages, you may endeavour studiously to determine the day of the world's origin. Hence you will find when time began." {Basil. in Hexamer. Homil. 1.} the nations in various ages used different methods of calculating time and years. It is necessary that some common and known standard be used to which these may be reconciled. The Julian years and months are most suitable to the common collation of times. These starts on midnight, January 1, A.D. Using three cycles, every year are uniquely identified. For example, the Roman indiction {a} of 15 years, the cycle of the moon {b}, or golden number of 19 and the solar cycle {c} (the index of Sunday or Paschal days) containing the period of 28 years. It is known that the year 1650 A.D. is identified with the numbers of 3 in the Roman indiction {a}, 17 in the lunar cycle and 7 in the solar cycle. (I do not say that of the year of the birth of Christ, which is still disputed among the learned.) Since our Christian period comes long after the creation of the world, counting years backward is difficult and error prone. There is a better way. Modern chronologers have extrapolated these three cycles backward to

the year when all the cycles would start at 1 on January first. This creates an artificial epoch of length 7980 years based on the product of the three cycles multiplied together. Lunar Cycle Solar Cycle Years of Interdiction Total 19 times 28 times 15 = 7980 Years 19 Years 28 Years 15 Years I think this was first noted by Robert Lotharing, Bishop of Hereford, in England. 500 years later Joseph Scaliger adapted this to chronological use and called it by the name of the Julian Period, because it extended the cycle of Julian years back in time and forward. The cycle starts at noon, January 1, 4713 BC. and is a leap year. Here the lunar cycle is 1, the Solar cycle is 1 and the Interdiction cycle is also 1. Hence 1 AD is the year 4714 of the Julian period and is identified by the Roman Indiction of 4, lunar cycle of 2, solar cycle of 10. Moreover we find that the years of our forefathers, the years of the ancient Egyptians and Hebrews were the same length as the Julian Year. It consisted of 12 months containing 30 days. (It cannot be proved that the Hebrews used lunar months before the Babylonian captivity.) 5 days were added to the 12th month each year. Every 4 years, 6 days were added to the 12th month. I have noted the continual passing of these years, as set forth in the Bible. Hence the end of Nebuchadnezzar's reign and the beginning of his son Evilmerodach's reign was in the 3442 year of the world. (3442 AM) By collation of Chaldean history and the astronomical cannon it was in the 85 year of Nabonassar. This was 562 BC. or 4152 JP. (Julian Period) From this I deduce that the creation of the world happened in the beginning of the autumn of 710 JP. {d} Using astronomical tables, I determined the first Sunday after the autumnal equinox for the year 710 JP which was October 23 of that year. I ignored the stopping of the sun, in the days of Joshua and the going back of it in the days of Hezekiah. (See the notes in my Annals for 2553 AM and 3291 AM) From thence I concluded, that from the preceding evening of October 23, marks the first day of creation and the start of time. I ignored the difficulties raised by chronologers who are occupied by the love of contention, as Basil notes. Hence I deduce that the time from the creation until midnight, January 1, 1 AD. was 4003 years, 70 days, 6 hours. Also based on the death of Herod I conclude that the birth of our Saviour was four full years before January 1, 1 AD. According to our calculations, the building of Solomon's temple was finished in the 3000th year of the world. In the 4000th year of the world, Mary gave birth to Christ Lu 2:6 (of whom the temple was a type). Joh 2:21 Hence Christ was born in 4 BC. not 1 AD. {e} But these things, (which I note at the present) God willing, shall be more fully explained in our "Sacred Chronology". This I intend to write with a "Treatise of the Primitive Years" and the "Calendar of the Ancient Hebrews". In the meantime I thought it best to publish the "Annals of the Old Testament". Based on this foundation, I included a chronicle of all foreign affairs that happened in Asia and Egypt. These include events before the beginning of the Olympiads and matters relating to Greece and Rome and other areas. In doing the sacred history, I have followed the translation of Janius and Tremellius, using their Hebraism's and the information from their work. In doing the secular history, I have noted the writings of their ancient authors or the best translation from the Greek of their works. In particular I used James Dalechamp translation in Athenaeus. Although in noting the chapters I observed the edition of "Natalis Comes". From these I have written this history using material from Codomanes, Capellas Emmias, Pezelius, Eberus, Salius, or any other chronologer, which I had. However, I always referred to the original authors and did most of my work directly from their writings and not second hand sources. Since my purpose was to create an accurate chronology, I may not have followed the exact wording of these writers in every case, but I have preserved the intent of their writings. Of the many historians, who lived

before Julius Caesar, the passing of time leaves only four of note: Herodotus, Thucidides, Xenophon and Polibius. The last one is poor and inaccurate in many places. These I esteemed the most authentic for their antiquity. I used them to correct the frequent errors in chronology of Diodorus Siculus. However in matters that related to Alexander the Great, they are silent. For this period, I also followed not only Diodorus but Curtius and Arrian to try to determine the history of that period. I used the following abbreviations: ADYears from the start of the Christian era. AMYear of the World from creation. BCYears before the Christian era. JPJulian Year starting at January 1, 4713 BC. NKNorthern Kingdom of Israel. SKSouthern Kingdom of Israel. After the time denoted by AM, one of four letters may be affixed; aAutumn bWinter cSpring d Summer. Other things the prudent reader will figure out for himself. I wish you the enjoyment of these endeavours and bid you farewell. London, July 13, 1650 AD. Rev. James Ussher.))

((“The Annals of the Old Testament from the Beginning of the World The First Age of the World 1a AM, 710 JP, 4004 BC 1. In the beginning God created the heaven and the earth. Ge 1:1 This beginning of time, according to our chronology, happened at the start of the evening preceding the 23rd day of October in the year of the Julian calendar, 710. 2. On the first day Ge 1:1-5 of the world, on Sunday, October 23rd, God created the highest heaven and the angels. When he finished, as it were, the roof of this building, he started with the foundation of this wonderful fabric of the world. He fashioned this lower most globe, consisting of the deep and of the earth. Therefore all the choir of angels sang together and magnified his name. Job 38:7 When the earth was without form and void and darkness covered the face of the deep, God created light on the very middle of the first day. God divided this from the darkness and called the one "day" and the other "night". 3. On the second day Ge 1:6-8 (Monday, October 24th) after the firmament or heaven was finished, the waters above were separated from the waters here below, enclosing the earth. 4. On the third day Ge 1:9-13 (Tuesday, October 25th) when these waters below ran together into one place, the dry land appeared. From this collection of the waters God made a sea, sending out from here the rivers, which were to return there again. Ec 1:7 He caused the earth to bud and bring forth all kinds of herbs and plants with seeds and fruits. Most importantly, he enriched the garden of Eden with plants, for among them grew the tree of life and the tree of knowledge of good and evil. Ge 2:8,9 5. On the fourth day (Wednesday, October 26th) the sun, the moon and the rest of the stars were created. 6. On the fifth day (Thursday, October 27th) fish and flying birds were created and commanded to multiply and fill the sea and the earth. 7. On the sixth day (Friday, October 28th) the living creatures of the earth were created as well as the creeping creatures. Last of all, man was created after the image of God, which consisted principally in the divine knowledge of the mind, Col 3:10 in the natural and proper sanctity of his will. Eph 4:24 When all living creatures by the divine power were brought before him, Adam gave them their names. Among all of these, he found no one to help him like himself. Lest he should be destitute of a suitable companion, God took a rib out of his side while he slept and fashioned it into a woman. He gave her to him for a wife, establishing by it the law of marriage between them. He blessed them and bade them to be fruitful and multiply. God gave them dominion over all living creatures. God provided a large portion of food and sustenance for them to live on. To conclude, because sin had not yet entered into the world, God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Ge 1:31 8. Now on the seventh day,

(Saturday, October 29th) when God had finished his work which he intended, he then rested from all labour. He blessed the seventh day and ordained and consecrated the sabbath Ge 2:2, 3 because he rested on it Ex 31:17 and refreshed himself. Nor as yet (for ought to appear) had sin entered into the world. Nor was there any punishment given by God, either upon mankind, or upon angels. Hence it was, that this day was set forth for a sign, as well as for our sanctification in this world Ex 31:13 of that eternal sabbath, to be enjoyed in the world to come. In it we expect a full deliverance from sin and its dregs and all its punishments. Heb 4:4,9,10 9. After the first week of the world ended, it seems that God brought the newly married couple into the garden of Eden. He charged them not to eat of the tree of knowledge of good and evil but left them free to eat of everything else. 10. The Devil envied God's honour and man's obedience. He tempted the woman to sin by the serpent. By this he got the name and title of the old serpent. Re 12:9 20:2 The woman was beguiled by the serpent and the man seduced by the woman. They broke the command of God concerning the forbidden fruit. Accordingly when sought for by God and convicted of this crime, each had their punishments imposed on them. This promise was also given that the seed of the woman should one day break the serpent's head. Christ, in the fulness of time should undo the works of the Devil. 1Jo 3:8 Ro 16:20 Adam first called her Eve because she was then ordained to be the mother, not only of all that should live this natural life, but, of those also who should live by faith in her seed. This was the promised Messiah as Sarah also later was called the mother of the faithful. 1Pe 3:6 Ga 4:31. 11. After this our first parents were clothed by God with raiment of skins. They were expelled from Eden and a fiery flaming sword set to keep the way leading to the tree of life so that they should never eat of that fruit which they had not yet touched. Ge 3:21, 22 It is very probable, that Adam was turned out of paradise the same day that he was brought into it. This seems to have been on the 10th day of the world. (November 1st) On this day also, in remembrance of so remarkable an event the day of atonement was appointed Le 23:27, and the yearly fast, spoken of by Paul, Ac 27:9 termed more especially by the name of nchsteian. On this feast all, strangers as well as native Israelites, were commanded to afflict their souls that every soul which should not afflict itself upon that day should be destroyed from among his people, Le 16:29 23:29 12. After the fall of Adam, Cain was the first of all mortal men that was born of a woman. Ge 4:1 130 AM, 840 JP, 3874 BC 13. When Cain, the firstborn of all mankind, murdered Abel, God gave Eve another son called Seth. Ge 4:25 Adam had now lived 130 years. Ge 5:3 from whence it is gathered, that between the death of Abel and the birth of Seth, there was no other son born to Eve. For then, he should have been recorded to have been given her instead of him. Since man had been on the earth 128 years and Adam and Eve had other sons and daughters Ge 5:4 the number of people on the earth at the time of this murder could have been as many as 500,000. Cain might justly fear, through the conscience of his crime, that every man that met him would also slay him. Ge 4:14,15 235d AM, 945 JP, 3769 BC 14. When Seth was 105 years old, he had his son, Enos. This indicates the lamentable condition of all mankind. For even then was the worship of God wretchedly corrupted by the race of Cain. Hence it came, that men were even then so distinguished, that they who persisted in the true worship of God were known by the name of the children of God. They, who forsook him, were termed the children of men. Ge 4:26 6:1, 2 325d AM, 1035 JP, 3679 BC 15.

Now in the 10th day of the second month of this year (Sunday, November 30th) God commanded Noah that in that week he should prepare to enter into the Ark. Meanwhile the

world, totally devoid of all fear, sat eating and drinking and marrying and giving in marriage. Ge 7:1, 4, 10 Mt 24:38 35. In the 600th year of the life of Noah, on the 17th day of the second month, (Sunday, December 7th), he with his children and living creatures of all kinds had entered into the Ark. God sent a rain on the earth 40 days and 40 nights. The waters continued upon the earth 150 days, Ge 7:4, 6, 11-13, 17, 24. 36. The waters abated until the 17th day of the 7th month, (Wednesday, May 6th) when the ark came to rest upon one of the mountains of Ararat. Ge 8:3, 4 37. The waters continued receding until on the 1st day of the 10th month (Sunday, July 19th) the tops of the mountains were seen. Ge 8:5 38. After 40 days, that is on the 11th day of the 11th month (Friday, August 28th) Noah opened the window of the ark and sent forth a raven. Ge 8:6,7 39. 7 days later, on the 18th day of the 11th month (Friday, September 4th) as may be deduced from the other 7 days mentioned in Ge 8:10, Noah sent out a dove. She returned after 7 days. 25th day of the 11th month, (Friday, September 11th) He sent her out again and about the evening she returned bringing the leaf of an olive tree in her bill. After waiting 7 days more, 2nd day of the 12th month, (Friday, September 18th) he sent the same dove out again, which never returned. Ge 8:8,12

The Second Age of the World 1657 AM, 2366 JP, 2348 BC 40. When Noah was 601 years old, on the 1st day of the 1st month (Friday, October 23rd), the 1st day of the new post-flood world, the surface of the earth was now all dry. Noah took off the covering of the ark. Ge 8:13 41. On the 27th of the 2nd month, (Thursday, December 18th) the earth was entirely dry. By the command of God, Noah went forth with all that were with him in the ark. Ge 8:14, 15, 19 42. When he left the ark, Noah offered to God sacrifices for his blessed preservation. God restored the nature of things destroyed by the flood. He permitted men to eat flesh for their food and gave the rainbow for a sign of the covenant which he then made with man. Ge 8:15-9:17 43. Man's lifespan was now half the length it was previously.....))

((Bedford's The Scripture Chronology Demonstrated by Astronomical Calculations, and also by the Year of Jubilee, and the Sabbatical Year among the Jews: or an Account of Time from the Creation of the World, to the Destruction of Jerusalem as it may be deduced from the Writings of the Old and New Testament. by a Method hitherto Unattempted; and which was first proposed by the Learned Archbishop Ussher. In which the Hebrew Text is vindicated, and the Objections of it, as consisting of many Mutilations, and numerical Alterations, occasionally considered 3 and the Authority of the Samaritan and against it, as consisting of many Mutilations, and numerical Alterations, are occasionally considered; and the Authority of the Samaritan and Septuagint Versions, in Opposition to the Original Copy, is confuted. Together, with The History of the WORLD, from the Creation, to the Time when Dr. Prideaux began his Connexion; Illustrated with a great Variety of Tables, Maps, and Copper Plates; by Arthur Bedford M. A. Rector of Newton..... M.DCC.XXX. (1730). London.

(Psal.19. 1,2,3,4,5. The heavens declare the glory of GOD, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth; and their words unto the ends of the world. In them hath he set a tabernacle for the sun; which is as bridegroom coming out of his chamber, and rejoiceth as a giant to run his course. Psal. 89. 5. The heavens shall praise thy wonders, O LORD; thy faithfulness also in the congregation of the faints. Psal. 5.18. Known unto G O D are all his works, from the foundation

of the world. Psal. 17. 24,25,26,27. GOD that made the world and all things therein, who is LORD of heaven and earth, who giveth to all life and breath and all things, hath determined the times before appointed That they should seek the L O R D, if haply they might seek after him, and find him, tho' he be not far from every one of us.)

(To the Reader: When it pleased GOD to remove me from Bristol to a private Living in Somersetshire, where I had more Leisure for my Studies, I happen'd to read over the Preface of the most learned Archbishop Usher to his Annal, in which he mentioned his Opinion concerning a more exact: Method of a Chronological System of the Sacred Scriptures by the Help of Astronomy, and a competent Skill in the Jewish Learning. I was far from thinking myself so well skilled in either of these Studies, as to undertake a Work of this Nature; however several Texts of Scripture coming into my Memory, made me endeavour to attempt it. I made many Calculations to no Purpose, and bestowed many an Hour about it, with this View, that if it was above my Ability to perform it, it could but be buried in Oblivion; but if GOD would enable me to do it, it might be useful. Sometimes I despair'd of Success, and laid the Design aside, at other Times I had Hope, and then fell to it again. At last I flatter'd myself, that I had succeeded, and then digested my Thoughts into some Method. After this, coming to London, to assist in the Correction of the Arabick Psalter, and New Testament, for the Benefit of the poor Christians in Asia, I shewed my Thoughts to some Friends, who advis'd me to publish them to which I comply'd, with a Design not to have exceeded fourscore or an hundred Pages in the whole. A few Sheets being printed off, I was informed, that a Work of this Nature was intended to be publish'd from the Papers of the most famous Sir Isaac Newton. Upon this I stopp'd, expecting great Assistance in my Design from that most able Hand. When it was publish'd, I found his Astronomical Observations to be very few, and even those not to be satisfactory. And as the Septuagint and Samaritan Versions would destroy the Authority of the Hebrew Text, by Placing the Date of the Creation too far forward; so I found, that Sir Isaacs Hypothesis would have the same Consequence, by bringing the History too far backward.)

[Two instances of Isaac Newton's poor Chronology of Scripture is given in which he had plainly contradicted Scripture (Animadversions on Sir Isaac Newton's Book, titled, The Chronology of antient Kingdoms amended. London. Printed in the Year 1728.) Bedford writes: "Thus the Chronology of this learned Author puts the whole Scripture History into Confusion, and therefore he should not have mentioned in the least, that he had made his System agreeable to those sacred Writings.....So that when this learned Author saith, that he hath made his Chronology agree with Scripture, he can only mean the Scripture of his own Making."] (But to return from this Digression; After a few Sheets of this Work had been printed off, I was advis'd by some Friends, contrary to my first Inclinations, to enlarge the Work by several other Additions, and particularly by a History of the World from the Creation, until the Time when Dean Prideaux began his learned Connection, and to add what could be found for this Purpose, in the Writings of the most authentick Eastern Historians, such as Sanchoniatho, Abul Pharagius, Elmachinus, Euty chius and Josephus; and Proposals for Subscriptions were printed accordingly. [Of the many booksellers and scholars, reverends and ministers, we find the names of John Gill, Samuel Wright,] As soon as Sir Isaac Newton's Chronology was extant, I found it contrary to all Mankind, and utterly destructive of the Scripture History, which made me oblig'd to confute it (Animadversions on Sir Isaac Newton's Book, entitled, The Chronology of antient Kingdoms

amended. London, Printed in the Year 1728.); in a small Octavo printed for that Purpose, and this delay'd the other Work for some Time. When I began to think on the Particulars promis'd in the Proposals, I found the Work to be much more difficult, and to require much more Time to finish it, than I at first imagin'd, and, as I fear, beyond my Abilities. However, I was oblig'd to perform what I had promised. I hope that I have reconciled the Differences of Numbers throughout the Old and New Testament, so that there is no need to alledge, that any of them were alter'd by Transcribers, but that the Original is still preserve! pure and entire. I hope, that I have reconciled the various Accounts of Time among the Chaldeans, Grecians, 'Persians and Egyptians, and made them agree with those of the Hebrew Bible, in Opposition to the Septuagint, and especially the Samaritan Version, who place their Account too high, as well as others, who place it too low..... (Bedford apologizes of some uncertain points, and explains more of his aim, one of which is to demonstrate that many or most of the ritual and ceremonies were observed on Sunday, the Christian Sabbath, and that only among the Jews from Moses to Christ was it altered to the 7th day Sabbath, and then restored by Christ's resurrection and continued in the Church; and that the Feasts of the OT are types of the NT realities.....)

(The large folio book is divided into 8 Books and an Appendix, and these are subdivided by chapters. From Creation to the Flood, of Ancient years and Months, Astronomical Time of the Moon, Years and Duration of the Flood, of Paradise, of Noah's Ark, World History before the Flood from Eastern Historians, of the Ark, Objections and Observations. The History continues from the Flood to Abraham, then to the Exodus, onto the Christ. Bedford treats of the Exodus and the Wilderness, then to Canaan, to the Temple, to Babylonian Captivity, and from Destruction of Jerusalem to Christ. The 1st Appendix is on the Stature of Men of the Antediluvian World; and the 2nd, is an Abstract of World History from the Flood to the Assyrian Monarchy by Nimrod.) (Bedford is quite learned and devoted to Christ and God's Word; he is meticulous and thorough, with many new views not generally known before, and some clearly original. He innovates the Year Zero separating the year before Christ and the Year after Christ; he explores the details of Genesis with painstaking diligence, bringing in science and history, astronomy and geography, and much more. The sizes of the giants of the pre-flood centuries he calculates to be 10 times that of ours in accordance to the longevity of the ages recorded; his research and studies in Biblical Chronology is unsurpassed even by Ussher. Many have benefited from his work, and many have produced like works inspired and encouraged by his, but none has surpassed him. From him we inherit a host of popular views of ancient Bible Times, too many to count; but we might mention Bullinger's Companion Bible is the best example; works like the Schofield Reference Bible and Dakes Annotated Bible also are by-products. Of Commentators like Gill and Clarke and many others I need not remind the reader, my Reflections would swell if I gave some more extracts of this great work.)))

((8: Modern Works: I omit the many modern writers on the Book of Genesis and its many matters of great importance. I have examined a good number of this endless stream of Solomon's "of writing many books there is no end", and see no need to extract or cite from them. This example alone I may give: "In the Beginning, the Opening Chapters of Genesis" by Henri Blocher, Translated by D.G. Preston, from the French to English, © Inter Varsity Press, 1984. This excellent work treats hundreds of doctrines (like the text, inspiration, interpretation, science, religion philosophy, and the like) in strict exegesis of the Text, from creation to man in

Eden and the fall to the flood and the ancient world (Chapters 1-2, 2-3, 4-11). He contends for a enlarged view of inspiration and interpretation; he harmonizes whenever possible; he rejects what would deny or destroy scripture and faith. (I cannot understand his remark that Calvin was one of the best Hebraist of his day; although he studied Hebrew and Greek.) The book closes with an Appendix: Scientific hypotheses and the beginning of Genesis (pages 213-231) in which he argues against the mental defects of both scientism (naturalists) and anti-scientism (creationists). The catastrophe of the fall of man, and the flood of Noah, ruined creation, and they of the Creation Research Society and like groups (Fundamentalists, Catholics and Protestants) interpret the earth and the universe in the light of this divine change. The creationists in a literal and a restrictive interpretation of the Text, rejects the geo-chronology of science, although most ordinary Christians readily concede to science. They insist on an early or young earth and universe (10,000 years or so), with time-measurements untrustworthy, and are willing to say that God created the earth and the universe with the appearance of age. Blocher surveys the controversy of dating and the various views developed from the theories and data. He favors a non-literal interpretation of Genesis 1 and cannot rely on the unclear understanding of the present young geo-chronology, but regards that the evidence points to a very old earth and universe with not only catastrophe and entropy (classical) but transformations or evolution (non-Darwinian). He declares; "Nothing in the idea of creation excludes the use of an evolutionary procedure" (p.226). He concludes that some form of evolution exists, that its exact definition and description is at best vague, and that faith does not rely on established science but revelation; and anti-scientism does harm and creates confusion or ignorance. Seeing we know little of what and how he created to deny what is in evidence. But man is in the Bible a unique animal, which with man share some basic natural affinities in varied ways and degrees, but far less in design and destiny.))

Generations of the Sons of Noah and Shem and Terah: Genesis 10-11 (4th, 5th, 6th)

God has covenanted with all flesh in the world that came after the flood and with a new relation to the Sons of Noah (Beni-Noach); and by this a new dispensation on the earth and mankind. Noah's three sons (Shem, Ham, and Japheth) became the three great heads of the races of mankind, and of all the territory populated by their descendants. The lists of the nations (the Gentiles, Goim) are some 70 in three branches in generations (14 of Japheth, 30 of Ham, 26 of Shem; with special attention to Nimrod, Philistia, Eber, and Peleg) in families, in tongues (languages), in lands or country (and isles), and their nations. These divisions are separation and migrations near and far, local and distant; and this from the virtual position of the Garden of Eden, from which man's history has originated according to the Bible. The Gentiles are denominated and numerated according to their common origin and ancestry in the land between the Two Rivers. The Gentiles of each head are related to the unfolding history of the Middle East, both Mesopotamia and the Mediterranean Sea. The names are all instructive, and some undergo changes in time like Mizraim (Egypt), and some were borrowed, others were copied, and many such things. Not only were the nations of a family head but also of subdivision of a family or tribe and such. We are given several generations in this list of nations, up

to the 5th, with Noah being the Patriarch of sons and grandsons and great and great and great grand children. The longevity of the generations after the flood immediately begins to become shorter till we come to Moses, which from then to now it is reckoned about the same. Some or many may attribute this change due to law of sin's corruption and dilution of human life, but I reject this notion as needless guesswork and very troublesome to facts. The migration from Ararat (of which we cannot be certain based on the text) to Shinar is not expanded, only that Nimrod, Noah's great-grandson, created a Kingdom covering all Mesopotamia as a Mighty Hunter, a Giant, and a King. The Hebrew names are given to relate to Hebrew history, and no attempt is made to cover any migration beyond Mesopotamia. I abandoned the doctrine of restricting every single man or family to those given in this chapter, nor do I suppose God's interest laid outside this world of Eden. I ignore the teaching that restricts the ancient populations to the descendants of only these sons mentioned, which to the contrary the number of offspring in the several hundred years from the Flood to Abram, were in the hundreds of thousands and millions. We cannot calculate the human population from Noah to Abraham, but the nations would multiply according to nature, and fulfilling the divine purpose as seen in the Word. Humanity outside of Mesopotamia or Padan-Aram, would carry the pre-flood human experience and nature into this new world, and such is seen in Nimrod. The Land of Shinar (Erets-Shinar, Shi-Nar) is the location of Sumer and Accad, which would become Babylonia and Assyria; the name always referred to the Twin-Cities of the Twin-Rivers. Next to Shinar or Sumer is Mizraim or Egypt; then follows the Philistines and Canaan. The sons of Eber (Hebrew) Peleg and Joktan (Division and Small), is connected to the earth's or the land's division or separation. It is commonly believed that this refers to Babel, the Confusion of Tongues, which is agreeable with the generations as given, but of this we cannot say for certain. No doubt the earth experienced a significant change (of which the earth's land mass of continents of various forms and shapes, evidenced to be ever changing or shifting, so that some lands once connected became separate, as in the Arabian and African plate at the southern tip of the Red Sea. This continental drift of the plate tectonics of various movements as shifting and shearing up and down and sideward, due to the nature of the earth's crusts and the interaction of its elements of solids and liquids, of spirits of gases and chemicals, of heat and cold, and many such things; and as said earlier becoming more dramatic in various places such as the plates of Africa and India as they meet at the Gulfs at the Sinai Peninsula, north to the eastern coasts of the Great Sea to its northern coasts of Asia Minor, down south of the Arabian Plate eastward into the Gulf of Aden and then to the Arabian and north to India thence westward, along the coasts of Pakistan and Iran, into the Gulf of Oman and Persian Sea). From a virtual position standing at the head of the Persian Gulf looking north you have the direction of the Gentile migration and expansion. The rivers and mountains, the seas and deserts; the marshlands and woodlands, all determined human civilization. The many elements that make up the life of man in their many extensions are met with as the story unfolds.

God further distances Himself from mankind as they grow and expand in every direction, but He must also involve Himself in the affairs of men for His own determinate, after the counsel of His own will. God has discovered in man the propensity to evil, his ever straying ways, his rejection of God and the idolizing of things, both creature and creation, and falsifying all truth. God in turn seeks man, and promises a final remedy and reward. He cannot regard man as He formerly did from Adam to Noah, but must allow the course of apostasy in the evolution of

civilization. The promise of the Seed must be fulfilled in the end of the serpent and his seed, thus God elects of man a people to carry His way and word. The God of Shem (the Name) as blessed Jehovah, will Himself tabernacle with Shem, and Japheth will dwell in Shem's tents. History unfolds in the Gentiles or the nations, we see Divine intervention repeatedly. We will see throughout the Old Testament God was indeed the God of the Gentiles, and among all nations He would interact to keep truth alive and His word manifest. In the relations of nations He partakes of man in worship and faith, ever regarding human ignorance and frailty as cause for His mercy and help. The nations would name things and places and persons reflecting their relations to Him. We do not read in the Gentile list of names the close association to God in His common names as in latter times. The union of mankind under a mighty leader will not lead to God but rather to destroy the truth of God. The names of things will ever change and be as diverse as man himself. Under a common rule and power the tongues become one and the same, united to and under the power. God must delay the acceleration of this corruption in human government and by confusion of tongues in its natural role, disperse man to spread upon the earth far and wide, thus to offset or check or balance the powers. In Shinar the conflict between Shem and Ham and Japheth will play out in the greatest ways as the cultures and settlements in many small civilizations and kingdoms. These in turn will produce many like Nimrod seeking to unite and consolidate power and people, products and customs, according to their taste or beliefs. Thus Babel would become Babylonia, Shinar becomes Chaldea, Sumer, Accad, and Assyria, and many such like. In time these small kingdoms become a united kingdom, or empires, and in turn spread from local dominion to global influence.

Genesis traces human origins from God to Adam, and then civilization from Noah's sons to Abram. Shem and Eber (Heber, Hebrew) and Terah are the fathers of Abraham. The country of Aram from Ur to Haran takes center stage and the Semite Abraham is visited by God. Human experiences are not eradicated by God as He involves Himself with His people, but He alters and limits these ways to His own end. He adopts or accommodates as He pleases, here and there in this or that manner, for He desires to partake of man's life to share His own life in exchange. He dances with man step by step, moves with His creatures in the world with the divine nature ever manifesting His goodness and glory amidst all human failures and shortages. As man removes himself from God's presence as with Adam and Cain, so does God's presence distance God from man, and the divine image suffers and is altered into what is unlike God. Man's way among men in all mankind upon and throughout all the earth is seen in ways contrary to the divine nature. Human origins become confused and distorted, with contortions and aberrations that defy sanity and holiness. We see every man and woman yielding their own image without knowledge of the truth as it is in God. In the several hundred years from the flood to the tower, and then to Abram, we have human life expressed in many forms, both in body and mind, with constant changes and variety of combinations without end. The nations will be of many peoples of different shades of skin color, of hair and shape and size, with customs and practices peculiar to each, with languages and dialects in tongues known and unknown, and this all comes about quickly and globally. The Bible does not attempt to explain or reveal millions of human means and ways, of the origins and evolution or development of most of human history. God is concerned in Moses and Israel to teach them of their connection to the past and to Him. The Semitic peoples were not the security and guardians of God's truth and words, but God as their God elects of them the line and continuation of the Divine Seed

and Image and Likeness. All nations knew God in the beginning as they trace their origins back to Noah, some more or less according to their apostasy and separation. The work of Satan is seen everywhere and in everything, for man as dust is his domain and food. The law which was given to Israel by God through Moses will in time expose sin in man in countless instances, and with this magnification of man's sinful nature also display God's mercy and concern to call and save man.

Abram and Sarai become Abraham and Sarah: Abraham's Family and History: Call of Abram to the Death of Abraham (75th-175th year): (Gen. 12-25)

Abram is viewed in Terah's generations and history, and upon his death the Lord calls Abram to leave country and relatives and family unto another land, with a promise of blessing to be a great nation and to be great name and a blessing; and God will bless and curse those who bless and curse Abram, and in Abram all the families of the earth will be blessed. God recounts the 100 years of His dwelling with Abraham the Patriarch, the Hebrew and Friend of God. Abram believed and obeyed God, taking his household substance or possessions and the souls or servants. From southern Mesopotamia (Iraq) Terah and his family migrated to northern Mesopotamia (Iraq) that is from Ur of Chaldea northward, thru Sumer and Accad of Babylonia and Assyria, with Basra to the south; following the Euphrates through west of Babylon and Bagdad (of Iraq) through the borders of Iraq to Mari of Syria through east of Aleppo northward to Haran of Mitanni (Turkey) of Padan-Aram, thence migrated southward through Tadmor and Damascus of Syria and through Hazor to Shechem in Canaan (Palestine, Israel).

The lands and countries and peoples encompassing the Mediterranean Sea from the western end of Spain to the Black Sea to the Caspian Sea to the Aral Sea in the far west near Turkestan and Afghanistan through Iran (Persia) southward to the Persian Gulf and Red Sea of Arabia to the Gulf of Aqaba and Suez Canal to Egypt's Nile River, and along the northern and eastern coasts of Africa (the Land of Ham), was the world of the Patriarchs from Adam to Christ. The nations of Japheth and Ham and Shem and Noah were to the eastern sides of the Great Sea of the Middle East. The cultures and cities in the progress of the ancient civilizations all were born here, and from here the future of the world would develop to the present with increasing migrations to envelope the entire earth and every nation and peoples. The Ages progressed from the Stone to the Iron, and thence to the Bronze and Silver and Gold, with centers and sites ever exchanging with each other in the struggle to survive. The ethnic movements, the local conditions, and a host of other factors acted upon each other and on all, producing constant adaptations and inventions. These and many more traits have formed human civilization with its endless experiences and values. But never was the world free, from the fall on, from evil and wickedness, and from every evil and perversion that may be named or thought. But God in choosing a pagan Gentile of the Hebrew Semites of Padan-Aram, would now create and form anew from one man a new race and civilization, a new world within the old world. There is no concern with God of human expansion in the remote parts of the globe, nor is interested in all crafts and art of man. He passes over great kingdoms and peoples; He overlooks progress and advancement in the world. God enters in to relate and reflect His image and glory, to create and form what is desirous and delightful to His heart, and we may say edenic. He will dwell and travel with man, hide Himself and manifest Himself, all to bring about His mysteries and plans.

The Lord promised Abram that his seed would possess the land of Canaan. Abram worships God and waits patiently in days in weeks and months and years to see how and when God would fulfill His promise. As Abram journeyed upward to escape his home he now continues south to Egypt to preserve his life. Fear and evil had become his motivation in place of Shaddai. Along with slavery, women became possessions to be had or taken at will and at random, by guile or force, young or old. In Egypt Abram acquired great favor and possessions and servants. The Lord protects both Sarai and Abram, and plagues and prevents Pharaoh from abuse. God would return him to Bethel in Canaan with power and wealth to dwell in the land of promise awaiting God's work. God further separates Abram from Lot whom he had brought with him from Padan-Aram, by the strife between the herdsmen, and with the kindness of Abram. Lot chose the best Plain of Jordan, near the river bank, but Abram remained in Canaan, and Lot moved to Sodom, a very wicked city to the Lord. Again the Lord renews and expands His word of promise to Abram, and Abram still waits. The altar is built to the Lord in each new settlement (here Hebron), and as with Abel and Noah, and many more, so the worship of God continued among men.

The Bible story continues in revealing the world in its human condition of increasing corruption and wickedness, violence and war. We see lordships and kingships, servants and slaves, and also other ranks of judges and priests and many such things. The world of wisdom and knowledge, of religion, philosophy, and science were being formed among the nations. The nature of war had advanced between kings and not just tribal heads. A confederacy or alliance of four kings from Shinar to Elam to Arabia, waged war against five kings of the south of the Dead (Salt) Sea, which rebelled in the 13th year from the 12 years of servitude to Chedorlaomer of Elam, to bring back to tribute. We see the expansion power of some nations over other nations near and far to themselves, which as with Nimrod in Babylonia, so here and ever after. The conflict here in the Middle East covered hundreds of miles and of many nations, cities, peoples, tribes and tongues. It was a further development of mankind's spread of dominance over others as a master over a slave, so tribe or city become great and powerful, and according to its ambitions and needs subjugate another people to its own ends. The Babylonian Assyrian (Shinar and Elam) invaded the Syrians and Canaanites and other settlements or cities (Sodom, Gomorrah in the Valley of Siddim). (Some suggest that Amraphel is the transliterated name for Hammurabi the great king, whose legal codes have been rediscovered allowing us to see the world of Abram. It is thought that the name is derived from Amr-aphel or Am-raphel or Amraphel, with significance to the spoken word, as in codes and statutes. That the kings of Mesopotamia were like Hammurabi more or less is well established in the extant monuments and texts that have been unearthed. And as with the name Abram, in primitive Hebrew or ancient Aramaic, so too these names, in this chapter are indicative of linguistical changes. The art of war is seen from stones and sticks to iron swords and daggers. The countries of the conflict would change by conquest or expansion, and cross cultural influences in many ways would follow. Abram had dwelt in Canaan and Egypt some ten years, increasing in servants above three hundred, and with these in alliance with others goes out against the invaders to rescue his nephew, from Hebron near the Dead Sea south to Dan in northern Canaan, to Hobab in southern Syria near Damascus. So Abram the warrior returns as victor from the slaughter of the invaders at King's Valley, Vale of Shaveh, with the captives and goods and Lot.

Melchizedek (Melchi-Zedek = King of Righteousness) king of Salem (Peace) meets and greets Abram with bread and wine as Priest of God Most High (El Elyon = God the Highest, the High God), and he blessed Abram of the El Elyon the Owner of All, and blessed El Elyon Who delivered Abram's enemies into his hands. Abram gives to Melchizedek a tenth of all. Abram rejects the gift of Sodom because he had sworn to God Most High the Possessor of all that he would not take anything of the booty from him, lest he say he made Abram rich. We note that the knowledge of God exists in Canaan at Salem (Jerusalem), and that the worship of God by priesthood is firmly established.

The Lord as Shaddai by the Word (Debar) comes in vision as Abram's Shield and greatest Reward. Abram reminds the Lord that he is childless with only a Syrian servant as heir. But He rejects this, and promises Abram's heir to be his own son from his body. He shows the numberless descendants, as the stars above, his seed, Abram thus believed in the Lord and He accounted to him for righteousness. The God of Abram led him from Ur of the Chaldees to the land of promise and inheritance, to Canaan. He covenants anew with an oath to Abram by sacrifices, which was severed in two parts; and at sunset Abram fell into deep sleep, with an horror of great darkness over him, and He foretells to him that his seed will sojourn 400 years as foreign travelers and immigrants and slaves in Canaan, and then in Egypt, and then to return by judgment and salvation with great substance to Canaan; also that Abram will die old and rest in peace, but in the 4th generation (Isaac, Jacob. Joseph, and Moses, 215 years in Canaan and 215 years in Egypt) they will return, when the wickedness of the Amorite is full (of which in time this will unfold). So in darkness the Lord in a smoking furnace and flaming torch passed between the pieces of the sacrifices and in that day by His own self covenants with Abram and promises to give Abram's seed the land from the river of Egypt to the great river Euphrates and all the lands and the ten peoples between them.

God had distanced Himself from man, but He would appear at times drawing near to those who draw near to Him, who respond to His call and presence. With Abram at first it was the voice and word of God, then in vision, and ever manifesting Himself as a God near at hand, and His face visible. In working out His purpose He rejected the servant Eliezer of Damascus, now He must intervene in regards to Hagar the Egyptian, who a barren Sarai, who in desperation seeks children by her servant-maid. Abram sleeps with Hagar and she conceives with eyes that despised or mistress. Sarai complains to her husband and Abram bids her to do as she sees fit with Hagar. Sarai treats Hagar harshly, and she flees, but the Lord's angel finds her by a fountain or well in the wilderness of Shur, asking her about her flight, advising her to return and submit, and promises that her seed will be numberless, for her son, who must name Ishmael (Ish-ma-El) for God hears her affliction; that her son will be wild beast of burden among men, against all, dwelling opposite his brothers. Thus the God Who Sees (El Roi) watched over Hagar and she saw Him, thus the well was named Beer-lahai-roi (near the south of Beersheba). Ishmael was born in Abram's 86th year. But God was not done, and He waits 13 years till Abram was 99 to visit him as El-Shaddai and commanding him to walk perfect with God, reminding him of the everlasting and ever renewed covenant and promise of increase. Abram humbled while God renews the covenant and changes his name to Abraham (inserting the 5th letter of the Hebrew Alphabet, Heh or H), because God has made him a Father of many Nations, and kings shall come from him. God reaffirms His Abrahamic Covenant forever with the Hebrews to be their God. The covenant is sealed by circumcision in the flesh of the foreskin of every male as a

divine token of the covenant, on the eighth day of household or foreigner, free or purchased, for all generations. The soul of the uncircumcised of foreskin breaks the covenant and is to be cut off from his people. Sarai becomes Sarah, the yod to heh, (or I to H), because like Abraham she shall be blessed and bring forth nations and kings of peoples. Abraham bowed his face and laughed (yitschaq, isaac) in his heart at his impossible age of 100 fathering a child with a 90 year old wife. Abraham prays for god to accept Ishmael; but God said no, but Sarah will have son to be named Isaac (Laughter, Laugh) and the everlasting covenant will be established in him and his seed. But Ishmael will be blessed and fruitful and greatly increased, with 12 princes or sheiks from him, and he will be a great nation (the Arabs). But the divine covenant will be with Isaac (the Hebrew), who Sarah shall bear next year. The visit ends and God departs.

Man increased in population and experiences, warfare or military art had become essential among the ancients, and the slaughter went from one to many, from hundreds to thousands, and soon will approach millions. The causes for war will multiply as well as the distance to expand and invade and conquer. God's people are in the midst of it all for the good and for the evil. The hidden forces of the spiritual world were at work evolving as man evolves, and changes as mankind changes, and moves as man moves. Local dominance of certain individuals, ideas, doctrines, beliefs and the like expanded the dominance from global to distant countries. The names given to things and places, to animals and man, and to God and spirits multiplied in complexity and confusion, and thus in turn required knowledge and wisdom to survive or to rule. Already in Abraham's day customs were prevailing in different ways, along with the economic base of civilization, money exchanging in place of tangibles. Wells and various streams and wadis allowed people to settle away from rivers and lakes. Hunting, gathering, farming for food acquired methods and processes that would be shared by all as they interacted in migration and expansion. (I avoid all cavils on the Bible Chronology of the age of the Patriarchs as assumptions and presumptions, filled with mischief and errors.) In short, all the basic elements of living alone or together, as a family or a tribe, as city or kingdom, would evolve from needs and desires, both good and evil. So God acts and reacts as he sees best.

The Lord, in person (His preincarnate state and form as an Angelic Man), visits Abraham the Believer at his tent, with two angelic men with Him, which seeing he hurried to meet them prostrating before the three; he prays, as a servant, to the Lord to have favor or grace and keep company so that he may entertain them with water, rest, and food; they agree, and Abraham prepares a feast, and they ate with Abraham; they inquire of Sarah, and the Lord promises another visit at another season that Sarah may have a son; now old and barren, Sarah like Abraham before, laughed (Isaac) within herself at the thought inside the tent; and the Lord (Jehovah as Shaddai) asked Abraham why Sarah laughed (Isaac), as if it was too hard for God, and He again confirms the promise of a son of Sarah; Sarah denied laughing, but He said she laugh. This divine visitation is clearly what is called an anthropomorphic manifestation of God and Angels. Some in error by this void or break scripture elsewhere by imagining and teaching that God and angels have a physical form that corresponds to man in the exact constitution of a human body. But this I reject as a heresy and pernicious to truth and faith. It is for man sake, made in God's image and likeness that God and angels appear as angelic men on most occasions, but not always, as we will see as the history continues. I also reject as unbelief those who say that God and spirits and angels do not have human forms to interact with man. Messiah, the Woman's seed, will be the Great Example of the Angelic Man of which we speak.

So the divine visitors arose facing Sodom escorted by Abraham, and the Lord reveals of Abraham to become a mighty nation and all nations blessed in him; for the Lord knows him, that he will command his children and household to preserve God's way of righteousness and justice, so that the Lord fulfill His promises; the Lord reveals the great and grievous sin of Sodom and Gomorrah, that He will visit them to see and know if the report is true; thus the two angelic men went to see, but the Lord remained with Abraham; Abraham asks of divine justice and righteousness, must the wicked perish with the righteous and the good, so the lord replies to him to spare all if He finds 10-50 righteous souls; the visit ends and the Lord leaves and Abraham returns. The two angels arrive at Sodom at dusk; Lot, as a servant to his lords, at the city-gate, humbly invites them to his home for the night's hospitality, they refuse and decide to stay in the street, but Lot begs them to accept his hospitality and they yield, and he prepares them a feast in his home and they ate; but later the Sodomites compassed the house and demand Lot to turn over the two strangers for sex, but Lot tried to restrain their wickedness, and offers his two virgin daughters for their lusts instead of his visitors, they reject him as a new-comer become judge, and threatens him with worse treatment, and assaulted Lot at the door; but the messengers pulled Lot back into the house and secured the door; and the angels blinded the Sodomites; they then instructed Lot to get his relatives in Sodom to escape the divine destruction, since their cry has become great in the Lord's face. Lot attempts to convince his family of the wrath of God, but they laughed as if he mocked; at dawn the angels hurries out Lot and his wife and his two daughters but he stalled, but the angels grabbed his and his wife's hands and the hands of his daughters, the Lord being merciful to him for deliverance; and they commanded them to save his life, not look back, and escape to the mountains beyond the plains. Lot begs favor and mercy in saving his soul to permit him to flee to a little city nearby instead of the mountain, so he permits him and delays the overthrow of Sodom; Lot arrives at Zoar at daybreak; the Lord rains brimstone and fire from the Lord out of heaven; He overthrew those cities and the Plain with inhabitants and vegetation; Lot's wife looked back and became a pillar of salt; Abraham, early in the morning, return to the place he stood with the Lord, and he saw the (Dead Sea) Plain and the cities of Sodom and Gomorrah covered with smoke of a furnace. So God destroyed the cities of the Plain, and He remembered Abraham, and delivered Lot from the overthrow of the cities of Lot's dwelling. Lot then left Zoar with his daughters in fear and they lived in a cave; in time his daughters to have children, got him drunk and then the oldest slept with him that night, and next day did the same and the younger one slept with him, and both were pregnant and bore sons to their father Lot out of incest; the oldest daughter bore Moab (from father) of the Moabites, the younger bore Ben-ammi (son of my people) of the Ammonites.

We must consider God and man in these chapters to see the progress and advancement along with corruption and further apostasy in the world. The world was perpetuating slavery, and in the family servitude of women and children and strangers was developing at different levels. God was at a distance hiding yet everywhere watching and waiting to do His will. In Abraham and Sarah and Isaac the Family was being produced and trained to display God. He now draws near to Abraham as a Friend with a friend, revealing His heart and desires and feelings about sin. He does not yet bring His laws and commandments covering many of human living, but does intervene in what affects His people, making a difference and separation accordingly as the occasion demands. Human sexuality had become demonic and perverted not

only here but everywhere the eyes of God looked. God must give an example for His own and to all men of His attitude to such abominations on the earth. Thus the sign of the Abrahamic covenant (Covenant of Circumcision) must be circumcision of the male organ as that which is natural must be cut off to preserve proper relations with God and one another. Sacrifices for sin, circumcision for flesh, and with all this Angels must interact due to the demonic activity at work. Some of these twisted perversity no doubt existed before the flood where violence in robbery and rape led to the divine destruction of the old world, but now this apostasy was reaching the like proportions to the subversion of the family structure, and thus endangering the hope of the Seed of woman. Many good sermons are fueled by these things, and many scholars kept busy in the schools. I dare not meddle with the learned teachers as to the age of Abraham (of such are some who dare to say that Abraham himself is a fictional myth), as the ancient cities and peoples or of the earth itself, but must anchor my reflections to the Scriptures in my limited gift. Human sexuality by nature is God's work, not only with mankind but with all animals and most creatures. Since man is divinely created with transcendent or supernatural and spiritual affinities, his experience is potentially liable to influences and affectations from spirits, or we may say fallen angels and demons, in various ways and multiple times. Divine laws limiting and restricting marriage to near kin was not yet needful or helpful; laws against unnatural vices in its many forms were evident to man's conscience, but God did not seek to alter the condition till its symptoms, as in leprosy, became terminal. Nature from the creation taught mankind that God made the male and the female from one, and to be one, that in maturity the man joins to his wife and share a union without another involved, and by such the family is produced as one. But by the time of Abraham or the Patriarchs this was slowly dissolving among the nations, and in its place polygamy, and slave wives, and harlotry and the like. Adultery and fornication and divorce are not yet identified, although it had by now common as seen in the earliest literature of those ancient peoples. As with sacrifices and priesthood, the family and city were intertwine with human sexuality. Abraham feared for his life even as a old man because of his attractive wife in old age, and though his half-sister in blood, he represented her only as his sister and not his wife. God would not allow Sarah to be violated, and by dream and plague prevented Abimelech (Abi-Melech= father-king) from evil. Abraham is pacified with gifts with the return of his wife, and he is welcomed to live in the land among the natives. Abraham prays for God that is Jehovah Shaddai, to restore fertility to the people of Gerar. We see also the use and custom of monetary exchanges already developed.

It is now 25 years of Abraham's pilgrimage in Canaan and God visits Sarah with childbirth of her first and only son. Abraham circumcised his son Isaac on the 8th day according to God's covenant. He was 100 and Sarah 90, and Sarah again laughed because God kept His promise; and we all laugh at an old couple with their only son nursed in extreme old age. Isaac is weaned with a feast, and Ishmael (now 15 or older) mocks, and Sarah cast out Hagar and Ishmael, excluding him from inheritance. Abraham sadly concedes, and God agrees with Sarah to preserve the true seed. But Ishmael also will be blest of God to become a great nation as Abraham's son. Hagar and her child is sent away with bread and water to live in the wilderness of Beer-Sheba; but the water gone Hagar put the child under bush and sat across him at a distance to not see her son die, and cried weeping. But God heard the cry of Ishmael and the angel of God speaks to her that God hears, and she is told to take the boy by hand for he will become a great nation; and God opened Hagar's eyes to see a well of water for her and her son;

and God favored Ishmael which grew and lived in the wilderness and became an archer, dwelling in the wilderness of Paran, southwest of the Dead Sea and the Negev and northeast of Sinai Peninsula and east of northern Egypt, in the country and area of Kadesh-Barnea. Hagar the Egyptian gets an Egyptian wife for Ishmael. Thus Ishmael in becoming a great nomadic people stood between Egypt and Canaan to prepare the migration of Israel to Canaan 200 years later.

Abimelech and his military captain Phicol establish a treaty with Abraham as the blessed of God, seeking to be treated now and hereafter as he has treated Abraham in his pilgrimage. Abraham agrees but reproves Abimelech for the well of water that his servants took by force; but he denied any knowledge of this violation. Abraham makes a covenant with Abimelech by giving 7 ewe lambs as a witness of owning the well, and named it Beer-Sheba (Well of Oath); then he and his army captain returns to Palestine (the land of the Philistines). Abraham planted a tree or grove (tamarisk) and invoked the Lord as El Olam (Everlasting or Eternal God). So he continued his pilgrimage in Palestine in Canaan. But God desired to test Abraham to prove his faith and approve his obedience. So God commands him to take his only beloved son Isaac to Moriah to offer him as a burnt-offering on a appointed mountain; next day he with donkey and two servants and Isaac, with cut wood, goes to Moriah, and reaches the mount on the 3rd day; he instructs his servants to wait with the donkey as he and the boy goes to worship and then return; he puts the wood on Isaac, and he took fire and knife in hand; as they went Isaac asked his father , here is wood and fire, but where is the lamb for a burnt-offering, to which he said to him, God will provide Himself the sacrificial lamb; arriving at the Divinely appointed place, he erects an altar with wood on it, laid Isaac on it, and he raised his hand with knife to slay his son; but the Angel of the Lord from heaven stopped him saying that He now knows that Abraham feared God by not withholding his only son; and he looked and saw a ram caught in thicket by his horns, and Abraham took and offered the ram as substitute for Isaac. Abraham called the place Jehovah-Jireh for in the Lord's Mount it is Provided. The Angel of the Lord a second time in a voice from heaven swears to him because his willingness to offer his son to God, that He will in blessing bless him, multiply him as the heavenly stars and sands of the seashore, that his seed shall possess the gate of his enemies, and in his seed all nations be blessed. So he returns to Beersheba with his young men.

In time Abraham's brother Nahor and his wife Milcah gave birth to Uz the firstborn, and to Buz, Kemuel the father of Aram, Chesed, Hazo, Pildash, Jidlaph, and Bethuel the father of Rebekah (8 in all). Nahor's concubine (slave or secondary wife) bore Tebah, Gaham, Tahash, and Maacah. We are here shown the connection between Abraham and the Hebrews to the peoples of Padan-Aram or other Semites. These all would interact with each other in countless ways, some more others less, and they would share lands and languages, intermarry and alter the genetic or racial mix. It is clear by now the human population was rapidly increasing and at no time is their coming or going greatly different than the centuries afterwards. We have now in modern times, the last two centuries in particular, an immense collection of archaeological recoveries of the ancient Bible world, with endless literature of every sort to disclose the world of the Patriarchs and the countless forces at work in the days of Abraham. Perhaps it is fitting here to give two examples. Job and Hammurabi: Job of the land of Uz was evidently a descendant of Abraham or of the Hebrews in the mid east west and south of Mesopotamia. His friends are referred to with names of Arabian lands such as Teman and Buz; his wealth was nomadic

possessions of animals like the camels and donkeys. The Sabeans were nearby, so too Tema and Sheba. In the Book of Job we have the knowledge of God as passed down by the Hebrews before Moses. The Egyptians and Aramaean, the Chaldeans, Assyrians and Midianites, all shared in this tradition; so too Moab and Ammon. Moses father-in-law, during his 40 years in that country, was a Priest of Midian. Melchizedek was a Priest of God in Canaan; Joseph was house servant to Pharaoh's captain of the guards, Potiphar; and he was given the daughter of Poti-phera the Priest of On; all of which shows the divine connection in the Hebrew world. The knowledge of God did not disappear as some foolishly teach; however confusion and corruption was prevalent.

Hammurabi was a great Babylonian King who followed the Chaldean power in Shinar, the old rival of the northern Accadians against the south Sumerians was ever renewing, and came about a hundred years after Abraham. I think contemporary with Job. His Code of Laws was discovered in 1901, a carved or engraved 8 feet black stone monument. (Those who wish to further pursue the Code, may find the first and best treatment of this in the 11th Edition of Encyclopedia Britannica with Horne's excellent articles in 1915.) His Laws were a collection of a great corpus of earlier laws and customs, covering a very wide range of human conditions and relations. He regulated society of crime and courts, of justice and revenge, of rights and retaliations, of marriage and business, and many such things. There are several hundred laws in his Code, some good and some bad, some foreshadowed the laws of God given to Moses, other laws were the very opposite. My object in using this example, like that of Job, is to emphasize that God omitted thousands of things of the world of the Patriarchs that did not fit His business with man.

We return to Sarah, who dies at 127, who was ten years younger than Abraham, she was 65 at the call, 90 at Isaac's birth, and 62 years she traveled with Abraham in Canaan and Palestine. Isaac was at this time 37 years of age; Ishmael some 50 years. She died at Kiriath-arba, Hebron, and Abraham mourned and wept for her. Abraham seeks to buy a burial site for Sarah from the people of Heth; being a foreigner and pilgrim or immigrant he negotiated with them that Ephron the son of Zohar the Hittite would sell him a plot for the going rate, and Ephron offered it free, but Abraham insisted to buy it, the people listened at the negotiations, and Ephron suggested 400 silver shekels as a low price, and he bought it for that amount. The field of Ephron in Machpelah near Mamre had a field, cave, and trees around it, was secured to Abraham as a possession as a cemetery among the Hethites at the gate of the city.

Abraham ripe in old age, blessed of the Lord in all things, prepares for getting a wife for Isaac; he makes his head servant swear to God not to take a wife for Isaac of the Canaanites but to go to Mesopotamia to his relatives for a wife; the servant, under divine oath, asks what if the woman will not follow him to Canaan, should he take Isaac to Mesopotamia; Abraham warns him never to take Isaac back to Padan-Aram; never, rather the Lord the God (Elohe, not Elohim, no doubt because he did know God in truth but as a pagan with knowledge) of heaven Who led, spoke and swore to me promising the land, He will send ahead His angel; but if the woman refuses then you are free from the oath; so the servant swears with his hand under the thigh as was the custom; the servant left with 10 camels and gifts, and came to Mesopotamia at the city of Nahor, at evening when women drew water, by a well near the city, and rested the camels; he prayed to the Lord, the God (Elohe not Elohim) of Abraham, to be good and kind, to allow that the young woman who comes to the water fount or well, and when he asks her for a drink,

she gives a drink and offers to give water to the camels; let her be the divinely chosen wife for Isaac. While he still prayed Rebekah, Bethuel's, (Milcah's son, Nahor's wife, Abraham's brother), daughter came with her pitcher; she was a beautiful virgin, she drew her water and the servant ran to her and asked for a drink, and she gave and drew for all the camels; the servant watched amazed to see if she was the Lord's blessing; after the camels were watered he gave her a golden nose ring and hand bracelets, asking her who was her father, and if they had lodging, she said yes, and he bowed in worship to the Lord, blessing the God (Elohe not Elohim) of Abraham, Who did not forsake mercy and truth, and led him to Abraham's relatives. Rebekah ran home and reported the news, Laban, her brother, ran out to the servant at the well, for he saw the golden gifts; the servant reported that the Lord has blessed Abraham and made him great and rich (flocks, herds, silver, gold, servants, camels, and donkeys), that Abraham's wife Sarah, old, gave birth to Isaac, to whom he gave all; he reported the oath he was made to pledge in securing a wife for Isaac, and rehearsed it all in detail. Laban and Bethuel acknowledged it was of the Lord, and they could not object; they bid him take Rebekah to be Isaac's wife as the Lord spoke; the servant bowed to the Lord, and he the gifts of jewels of silver and gold, and clothes, he gave to Rebekah, and he gave precious gifts to her brother and mother. They feasted and stayed the night, but her brother and mother desired to delay her journey for 10 days, but the servant protested not to be hindered since the Lord had prospered, they ask Rebekah if she will go and she said yes; so they sent her away with her nurse maid, along with the servant and the other men; they blessed Rebekah their sister to be mother of millions, and that her seed to possess the gate of their enemies. Thus Rebekah and her maids on camels, with the servant, traveled to Canaan, in the land of the South (Negev) near Beer-lahai-roi. Isaac was meditating in the field at eve, and he saw the camels coming; Rebekah seeing Isaac dismounted from her camel and asked who the man was approaching them, the servant said it was his master Isaac, she veiled herself; the servant related to Isaac all things, and Isaac took her to his mother's Sarah's tent, and Rebekah became his wife, and he loved her (second occurrence of this word, before a father's love for his son, here a husband for his wife), and Isaac was comforted after his mother's death.

It was three years that had passed that Isaac united to Rebekah. Abraham was over 140 years old; Abraham soon married his second wife Keturah, who, over the next 20 years, gave birth to Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah; and Jokshan begat Sheba and Dedan; and Dedan's sons were Asshurim, Lethushim, and Leummim; Midian son's were Ephah, Ephraim, Hanoch, Abida, and Eldaah; thus Keturah's children of 6 sons and 7 grandsons and 3 great grandsons totaling 16; these all were not heirs to Abraham's wealth, but as children of his concubines were sent away with gifts to dwell in the eastern country; thus intermixing with other Hebrews and Semites along with other nations. Abraham had lived 175 years and Isaac and Ishmael buried him in the cave of Machpelah of Ephron of Zohar the Hittite, near Mamre, the field he purchased from the Hethites, where he had buried Sarah his wife. God continued to bless Isaac who dwelt at Beer-lahai-roi. It is obvious that the 16 descendants covered a time span far greater than 25 years, and the lineage and posterity are reckoned from the future at the time of Moses. As said above, so here, these Hebrew tribes were the origins of the Arab nations and people.

Before we move on to the remaining chapters of the second half of Genesis, we need to recount some matters. God has with Abraham involved Himself with man in His people. In

Adam we have a new creation, in Noah a new world, and in Abraham a new people. This people will be planted in a new land for God to dwell with His people. The spoken word will soon become the written word which in turn will become flesh. The 7th to the 10th Generation will cover some 200 years and conclude this first of the ten key books of the Bible, which originates all that follows in the Old Testament up to the Apocalypse, which must finalize and then consummates these things. We continue to trace God's presence and His providence as He allows man to move upon the earth, of the seed of woman in conflict with the seed of the serpent. The descendants of Adam, seen in Noah, Shem, Heber, and Abraham, along with many other descendants of Adam and Eve, continues to unpack the program of God; and the properties hold many options and configurations. God overrules all the enemies plots, negates all the wicked ways of many peoples and nations.

Generations of Ishmael and Isaac and Esau and Jacob: Genesis 25-50 (7th, 8th, 9th, 10th)

The Generations of Ishmael, Abraham's son by Hagar the Egyptian, Sarah's maid, fathered 12 sons that were 12 Princes or Sheiks (Nebaioth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah), which settled Arabia and all about, by names and tribes, villages and camps, settlements and communities by their nations. Ishmael lived 137 years then rested with his people. Their homes were from Havilah to Shur by Egypt and towards Assyria, separated from his brethren.

The Generations of Isaac, Abraham's son, at 40 he married Rebekah of Bethuel the Syrian of Padan-aram, Laban the Syrian's sister; he entreated the Lord for his wife to give birth, and the Lord caused Rebekah to conceive; she had a difficult pregnancy, she inquired of the Lord, Who revealed that she carried twins, two peoples, one shall be stronger than the other, and the elder to serve the younger; the first baby boy was Esau, red and hairy, the second baby was holding on to Esau's heel was Jacob; Isaac was now 60 years; Esau became a hunter and man of the field, and Jacob a quiet man staying in tents; Isaac loved Esau and his venison, but Rebekah loved Jacob. Jacob's red lentil soup is traded by hungry Esau for his birthright, thus for a meal he despised his birthright and inheritance. As in the days of Abraham another famine came about in Isaac's days, and Isaac resorted to Abimelech king of the Philistines at Gerar. The Lord appeared and told him not to go to Egypt but stay in Canaan, and He renews the Abrahamic covenant with Isaac. While in Gerar, as Abraham had done, Isaac represented his wife as his sister out of fear of the Philistines because of Rebekah's beauty, but after a long time Abimelech saw Isaac playing with his wife, so he asked Isaac why he said she was his sister, Isaac replied he did it for fear of death, but he replied to him that one of people might have easily slept with his wife and incurred guilt upon all; Abimelech declares death to anyone who violates Isaac and his wife. Isaac sowed and harvested a hundredfold that year with the Lord's blessing. He became very great and wealthy in flocks, herds, and servants, to the envy of the Philistines. They fill with dirt the wells of Abraham, and told Isaac to go away since he had become mightier; so he departed and encamped in the valley of Gerar. Isaac redug the wells of Abraham and renamed them with the names given by Abraham. Isaac's servants dug and found a well of springing water, which the herdsmen of Gerar claimed was theirs, and he called it Esek because of the contention, and again another well they claimed which he called Sitnah,

then the third well named Rehoboth they did not claim, so he said that the Lord made room for him with fruitfulness. Isaac removed from Gerar to Beer-sheba where the Lord appeared as Shaddai the God of Abraham and Isaac, keeping covenant. Isaac built to Him an altar and invoked the Lord, and set up his tent, and his servants dug a well. Abimelech from Gerar, with his friend Ahuzzath and his captain Phicol visits, Isaac asked why the visit by those who hate and rejected him; and they answered that the Lord was with him, and desired an oath and covenant between them for peace, since he was blest of the Lord. So he made them a feast to eat and drink, and early next morn they swore in covenant, and he sent them home in peace. That day his servants dug a new well and struck water and he called it Shibah, thus the city was named Beer-Shebah to this day.

Esau, now 40, married two wives, Judith of Beeri the Hittite, and Basemath the daughter of Elon the Hittite, to the grief of Isaac and Rebekah. Some years later (Isaac about 100) partly blind, he told Esau that before he dies to hunt (with weapons, quiver and bow) and to prepare venison (deer meat), as savory food, that he loves to eat, so that his soul may bless him. Rebekah overheard, and after Esau went hunting, she told Jacob of the plan, and of her own plan, commanding to fetch kids of the goats to cook it as savory meat to bring it to his father, so that he may be blessed of Isaac before he died. Jacob answered his mother that Esau was hairy and he himself was smooth, that his father will feel him and discover the deception, and will curse him instead of blessing. But his mother said let the curse be upon her, just obey her command; and so he did, and so did she. Rebekah dressed Jacob with Esau's nice garments, putting goat skins on his hands and neck, and gave him the savory food and the bread, and he took it to his father, being dressed and smelling like Esau. Isaac was suspicious and he asked who he was, and he replied that he was his first born Esau; and bid him rise and eat and bless him. He asked how he got it so quickly, and Jacob replied that the Lord, the God of Isaac helped him. Isaac felt Jacob and said the voice is Jacob's but the hands are hairy as Esau's, thus tricked he blessed him. Isaac still uncertain asked again, and then requested the deer-meat and he ate, and drank wine. Again he ask his son to come closer and to kiss him, and he did; and smelling his clothes Isaac blessed him and said that his son smelt as the field blessed by the Lord; that He may give him the dew of heaven, the earth's fatness, plenty of grain and new wine; and that peoples serve him, and nations bow; and he to be lord over his brethren, and over his mother's sons; that cursed be his cursers and blessed his blessers. Thus Isaac finished, Jacob quickly went out. Esau came from his hunting, bringing tasty seasoned deer to Isaac to eat and to bless him; surprised Isaac asked who he was, Esau said it was his first-born, and Isaac very disturbed said another has tricked him for the blessing and he is blessed; Esau cried greatly and bitterly, demanding his father's blessing; but Isaac said his brother has stolen his blessing, and Esau said that he is rightly named Jacob (Yacob=Supplanter) for he has twice supplanted him, first the birthright and now the blessing; Esau begs for blessing, and Isaac said he made Jacob lord over Esau and his brothers, sustained with grain and wine, so what is left to give, but Esau in tears demands a blessing; so Isaac blessed him to dwell in the earth's fatness and heaven's dew, and to live by the sword, to serve his brother for a while, then to free his neck from Jacob's yoke. Esau hated Isaac's blessing, and thought and spoke of killing Jacob after mourning of Isaac's death; Rebekah heard and told Jacob of Esau's intent, and she commanded him to flee to her brother Laban in Haran, and to stay there a few days till Esau cooled his fury and his anger was gone, and he forgot Jacob's wrong; and then she would send for him, lest she bereaved of husband

and son. So Rebekah complained to Isaac of the daughters of Heth of Canaan, and the possibility that Jacob could marry a Canaanite to her grief; Isaac blesses and commands Jacob not to marry a Canaanite, but go to Paddan-aram, to the house of his mother's father Bethuel, and take a wife from the daughters of Laban his mother's brother; and may El Shaddai (God Almighty, All-Provider, of Providence and Sufficiency) bless and increase and multiply him to be a company of peoples, and give him and his seed the blessing of Abraham, to inherit the land of his travels given to Abraham by God. Thus Jacob was sent to his uncle Laban the Syrian in Paddan-aram. Esau seeing Jacob's approval to marry a Hebrew (Syrian and Aramaean) instead of a Canaanite, went to his uncle Ishmael, Abraham's son, and married also Ishmael's daughter, Mahalath the sister of Nebaioth.

Jacob leaves Beer-sheba for Haran; he spent the night at a place sleeping with a stone as a pillow, and he dreamed of a ladder reaching from earth to heaven, with God's angels going up and down, and the Lord above it as the God of Abraham and Isaac, promising again the land to him and his descendants, to be as dust of the earth, and to spread to the west, east, north, and south; and to bless all the families earth; and to be with him to keep him, and to return him to the land; that He will be with him to fulfill the promises. Jacob awoke and said that the Lord was there (yesh Y'howah bammaqom hazzeh); and in fear he declared that this is the house of God (Beth-Elohim) and gate of heaven (Shaar-Shamayim). Jacob arose and set up the stone pillow as a pillar, and anointed it with oil, and called it Beth-El, but its former name was Luz. And he vowed to God, that if He protect and preserve him so he may return home in peace, that the Lord then will be his God; and the stone pillar will be God's House; and he will give back a tenth of all. Jacob continued his travel to land of the children of the east. He came to a well used for watering the flocks of sheep, and sealed with a stone till the appointed time. Jacob inquired; and the men said they were from Haran. He asked if they knew Nahor's son Laban; they said yes, and he asked them of Laban's welfare, and they said he was well; also that his daughter Rachel was approaching with the sheep. But Jacob remarked that they should water and feed the sheep. They replied that until all the flocks are gathered, the stone cannot be rolled away. Rachel came with her father's sheep; and Jacob saw his first cousin, and his uncle's sheep; and he rolled away the stone cover, and watered the flock. Jacob kissed Rachel and cried, and told her he was aunt's son. Rachel ran and told her father. Laban heard about his nephew, and went to him and hugged and kissed him, and brought him home. Jacob related all to Laban. Laban acknowledged relations, bone and flesh; and Jacob stayed that month. Laban said that though a brother kin, or nephew, he should not work for nothing; what wages did he want. Now Laban had two daughters, the older tender eyes Leah, and the younger beautiful favored Rachel. Jacob loved Rachel and he offered to work seven years to marry her; Laban agreed, since better to kin than to stranger. Jacob stayed, and the years passed as days because of his love for Rachel. Jacob asked for Rachel at the end of 7 years. Laban prepared a wedding feast, but at that night he brought to him Leah, and he slept with her; but in the morning it was Leah, and he complained at the deception or supplanting or trick. Laban replied that custom forbade marrying off the younger before the older; so he offered to give him Rachel also if he agreed to another 7 years of service. Jacob agreed; and after Leah's nuptial week, he was given Rachel; along with Rachel he gave Bilhah her maid. He consummated the marriage to Rachel also, and he loved her more than Leah, and he served another 7 years as agreed.

The Lord saw the hated Leah, and made her fertile, but Rachel was barren. Leah conceived and birthed Ruben, her firstborn; for the Lord saw her affliction of her husband's alienation. Her second son was named Simeon, because the Lord saw she was hated. Her 3rd son was Levi, named for her husband's disconnect. Her 4th son was Judah; in order to praise the Lord. She then ceased getting pregnant. Rachel being infertile and jealous demanded children of Jacob, but he in anger said he was not God to give fertility. Rachel retorted for him to sleep with her maid Bilhah so that she may raise the child as hers. Jacob married Bilhah, who became pregnant, and birthed Dan, Jacob's 5th son, named because Rachel was judged of God. Bilhah became pregnant and bore her second son Naphtali, Jacob's 6th, because with great wrestling she prevailed over her sister. Leah also gave Zilpah her maid to Jacob as wife and she bore Gad (fortunate), Jacob's 7th son; Zilpah's second son was Asher (happy or blessed), Jacob's 8th. ((The 7 years of procreation of Jacob and his 4 wives producing 11 sons and 1 daughter, 12 children, suggest a chronological difficulty, with details not recorded. The Text does not allow for a marriage to Leah or to Leah and Rachel within the first 7 years. In like manner the Text does not report any procreation in the last 6 years of service. We will consider this later. There is no need to ascribe stupidity to Divine Writ because our brains are small, and we refuse to think outside our boxes,)) Reuben as a young boy finds at wheat harvest, in the field, mandrakes, and brought them to his mother Leah; Rachel wants the mandrakes (fertility roots), but Leah rebuked her that she stole her husband now will she steal her son's mandrakes; so Rachel said Jacob will sleep with her for the mandrakes; Leah told Jacob as he came from the field that he must sleep with her tonight because she bought him with her son's mandrakes; so he did, and God heard Leah and she conceived and bore her 5th son Issachar, Jacob's 9th, because God paid for my maid; again pregnant with 6th son, Jacob's 10th, named Zebulun, for God endowed her with a good dowry; she also bore her daughter Dinah. God remembered and heard Rachel and opened her womb, and she conceived and bore Joseph, Jacob's 11th son, saying God removed her reproach, and hoped that the Lord add (yoseph) another son.

After Rachel's son Joseph was born Jacob ask Laban to let him return home and his country, to let him take wives and children for which he served 14 years; but Laban desires favor from Jacob seeing that Lord has blessed him for Jacob's sake; he ask Jacob what wages does he demand; Jacob reminded him of his good service with the livestock, that from little to plenty, with the Lord's blessing on Laban, so how does he provide for his own family; Laban ask what does he want to be given, and Jacob replied he wants nothing free, but let him continue to feed and keep the flock for a portion of the flock as hire; that all the speckled and spotted goats, and the black sheep to be his pay, and whenever such are not so among his own flock it may be treated as stolen; Laban agrees, and so it was done; and he placed them in his son's care. Laban journeyed three days distance, and Jacob fed Laban's flocks. Jacob made rods of the trees of poplar, almond, and plane, peeled them with white streaks with rings; and he set the ring streaked rods opposite the flocks drinking in gutters and troughs, and they conceived their before the rods; the flocks brought forth ring-streaked, speckled, and spotted lambs and kids; he further separated his drove from Laban's flock, and when the stronger mated he placed the streaked rods before their eyes, but the feeble mated without the rods, thus Jacob's flocks grew stronger and Laban's weaker. Jacob increased greatly with large flocks, with male and female servants, and with camels and donkeys; he heard Laban's sons complaining that Jacob has robbed their father's wealth and glory; Jacob realized Laban's attitude towards him had

change. The Lord commanded Jacob to return home to his fathers' land, that He will be with him. Jacob told Rachel and Leah in the field with his flock, and rehearsed all to them, of Laban's change of heart, of God's providence, of his faithful service to Laban, of Laban's ten deceptions of his wages, how God protected him from Laban, of how he obtained his flock by divine dreams and intervention, and of the God of Bethel, of the anointed pillar, and of Jacob's vow, commanding him to return to the land of his nativity. Rachel and Leah agreed, since they have no inheritance of their father's house and are treated as strangers, being sold, and their money devoured. They said that all the wealth from their father belongs to them and their children, so he should obey God. So Jacob got his family ready, with camels and cattle, and all his substance which was his; leaving Padan-aram to return to Canaan.

Laban was shearing his sheep, and Rachel stole the teraphim (household idols or charms, gods), and Jacob secretly fled from Laban the Syrian; he fled with all that was his, crossing the river (or River, that is Euphrates), in direction of Gilead. God visits Laban the Syrian in dream of night warning him not speak to Jacob good or bad. Laban caught up to Jacob who had pitched his tent in the mountain; Laban and his brethren encamped in the mountain near Gilead; and he accused him of running away and carried off his daughters as captives of the sword; that he was not allowed to send them with a feast of songs, tabert, and harp, and not able to kiss his sons and daughters goodbye or farewell; that Jacob was foolish in this, and Laban had the power harm them, but the God (Elohe not Elohim) of his fathers warned him not to do so; but why did he steal his gods (elohai, not elohim); Jacob answered that he feared Laban taking his daughters by force; if his gods (elohe, not elohim) be found the thief shall die, and take anything that belongs to him, but Jacob knew not that Rachel stole them; Jacob searched the tents of Jacob, Leah, maid-servants, and found naught, and he entered Rachel's tent, and Rachel hid the teraphim in the camel's saddle and sat on it, and Laban searched, but Rachel excused herself from standing because of her period. Jacob in anger argued with Laban to name his trespass and sin for this hot pursuit, to bring the stolen items to be judged by all; he reminded Laban of his 20 years of faithful service, taking losses, suffering hardships, serving 14 years for the daughters, and 6 years for the flocks, and his wages changed 10 times, that his father's God (Elohe), the God (Elohe) of Abraham and the Fear of Isaac, prevented him from poverty, God (Elohim) saw my affliction and my labor, and rebuked him in sleep. Laban replied that all Jacob's family and goods belong to him, but what can he do about it; so he desired a pact between them as witness, so Jacob a stone as a pillar and they also made a heap of stones, and they ate; Laban called it Jegar-saha-dutha but Jacob called it Galeed and Mizpah, for it was a witness of the pact; and the Lord watch (yitzeph from tzaphah whence mitzpah) them when absent, that he afflict not Laban's daughters nor take additional wives, for God is Witness (Elohim Ed); and Laban said that the heap and pillar is a witness, and that they will not pass-over to harm one another; but the God (Elohe) of Abraham and of Nahor and Terah and the Fear of Isaac be Judge (Shaphat). So Jacob sacrificed in the mount, and they all ate and spent the night, and early in the morn Laban rose and kissed his grandsons and daughters and returned home.

Jacob continued on, and God's angels (malechai Elohim) met him, and seeing them, he declared the place to be God's host (mahanaïm Elohim); he sent messengers (malachim) to meet his brother Esau in the land of Seir in the field of Edom, commanding them to tell lord Esau that he has been staying with uncle Laban and has just returned with great wealth to find favor or grace

in his eyes; they messengers returned saying that Esau was coming with 400 men to meet him; he was very afraid and divided up his family and possessions into companies to allow some to escape if Esau attacks; he prays to his fathers' God Who told him to return home and to be good to him, though he is unworthy of His mercy and truth- and Who made him become two companies asking Him to deliver him from Esau lest he kill his family, since He promised to be good to him and greatly multiply his descendants. He camped that night, and arranged his company of 11 sons and four wives, into four droves, over the stream or ford Jabbok, each having presents of goods for Esau, with instructions to appease him, going in turn, and he last. That night a Man wrestled with him till daybreak, seeing that He could not prevail to free Himself from Jacob He touched the hollow of his thigh and it was strained or constricted, He demanded to be released but Jacob demanded a blessing first, and He asked Jacob his name, and He said his name will now be called Israel (yisra-El), for he has striven with God and men and has prevailed; Jacob asked of His Name I He asked why? And He blessed him there, and Jacob named it Peniel (Peni-El), for he saw God Face to face and lived; the sun rose while he crossed Peniel, and he limped upon his thigh (thus Israel never eat the sinew of the hip upon the hollow of the thigh, because He touched him. Jacob saw Esau coming with his 400 men, so Jacob sent them by drove and he and Rachel and Joseph last; and as he came he bowed 7 times. Esau ran to meet and greet him, he embraced him, fell on his neck, kissed him, with tears; asked whose were all the group, and Jacob said God has graciously given him these to His servant; they came near to Esau in groups and each bowed to him, and Esau asked why the company did so, and Jacob said to find favor. Esau refused the gifts and said he had enough already, but Jacob insisted that he show him favor by taking the gifts since he is as the Face of God, and he urged him till he took it. Esau offered to journey together by him taking the lead, but Jacob requested to follow behind at a slower speed lest the young of his family and flocks become exhausted to death; Esau offered to leave some of his people with Jacob, but Jacob said there was no need for this favor. Esau returned to Seir, and Jacob continued to Succoth, where he built a house and booths for his cattle thus it was called Succoth or Booths. So he came to Shechem in Canaan from his journey from Paddan-aram and encamped outside the city. He bought a lot or parcel where he encamped for 100 pieces of money or coins from the children of Hamor, Shechem's father. Jacob erected an altar and called it El-Elohe-Isra-El (God Israel's God). Jacob and Leah's daughter Dinah (now a teen) went to see the daughters of the land, and Shechem the son of prince Hamor the Hivite, saw her and took her and humbled (raped, forced) her; and his soul clung to her and he loved her and spoke kindly to her; Shechem asked his father Hamor to obtain the girl as his wife; but Jacob heard that he had defiled (raped, forced) her, and his sons were in the field with the cattle, and Jacob kept quite. Hamor came to Jacob to negotiate a marriage, but the sons of Israel were enraged that he had committed folly and rape in Israel. Hamor told Jacob that Shechem's soul longed for Dinah to be his wife. He suggested to Jacob that they all intermarry and share alike the land and wealth. Shechem begs favor to Jacob and his sons to marry Dinah, at whatever price of dowry or gift; but Jacob's sons agreed with guile because Dinah was defiled (raped), saying only if they agreed to be circumcised, if not they will take Dinah and be gone; Hamor and Shechem were pleased and being the most honored of Hamor's house, he and his father went to the city's gate and convinced the citizens to agree to male circumcision to unite with Israel as one people, and they all agreed. Then on the third day, they were still healing from the circumcision, Jacob's

sons Simeon and Levi, Dinah's brothers, killed all males by sword, including Hamor and Shechem, and took Dinah from Shechem's house, and they left, and Jacob's sons plundered the people of Hamor and took all captive, because of Dinah's defilement. Jacob reproved Simeon and Levi for his trouble and becoming odious to the Canaanites and Perizzites who were far more numerous, and able to destroy Israel in war. But his sons replied that should Dinah be treated as a harlot (whore, prostitute).

God commanded Jacob to return to Beth-El and live there, and to make an altar to the God (El) Who saved him from Esau. Jacob orders his house to remove the foreign gods (elohe nachar), to clean up, and put on new clothes, and to go to Beth-El to make an altar to the God Who saves and protects; so they handed over all their foreign gods or idols, along with their earrings, and he hid them by an oak tree by Shechem. He continued with God's terror on the nearby cities preventing them from pursuit after Jacob's sons. Jacob and family arrived at Luz of Canaan, namely Beth-El, where God was revealed to him fleeing from Esau. Deborah Rebekah's maid, Jacob's secondary wife, died and was buried near the oak of Bethel, named Allon-Bacuth (Shrine of Tears: allon from alah or elah, terebinth or idol-shrine; and bacuth from bakha or baca, weep wail, shed tears). God, as El Shaddai, again appeared and blessed him and confirmed his new name Israel, confirming to him again covenant and promises of Abraham and Isaac; God went up after speaking and Jacob set up a pillar of stone with a drink-offering and anointed it with oil, calling the place of God speaking, Beth-El. They journeyed from Bethel towards Ephrath and Rachel in fatal labor died in giving birth to her second son Ben-oni (son of sorrows) Jacob's 12th, and he renamed him Ben-jamin (son of might, or son of right(hand)), so buried her near Ephrath (Beth-lehem), and he erected a pillar at her grave called the Pillar of Rachel. Israel continued on and encamped a distance from the tower of Eder; and Reuben, now full-grown, slept with his father's concubine Bilhah, and Israel heard. These are the sons of Jacob, Israel, by wives: of Leah: Reuben, Simeon, Levi, Judah, Issachar, and Zebulun; of Rachel: Joseph and Benjamin; of Bilhah: Dan and Naphtali; of Zilpah: Gad and Asher; all were born in Paddan-aram. Jacob visited Isaac his dying father at Mamre, Kiriath-arba that is Hebron where Abraham and Isaac journeyed. Jacob died at 180, gathered to his people as a very old man, and his sons Esau and Jacob buried him.

We have now completed the generations of Isaac, who married Rebekah at 40, Abraham being 140, he was 60 at Esau and Jacob's birth, was 100 at Esau's marriage to his Hittite wives; we are not told the exact time before Isaac sent Jacob to Paddan-aram, I do not reject that it might be several years since Isaac's death was anticipated as to Esau's revenge. Jacob was 7 years in service to marry Laban's daughter, then another 7 years for the other daughter, and then 6 years for his flocks, that is 20 years with Laban. If Dinah, and Joseph, was born at end of the 14 years marriage contract, then she was only about 7 when Jacob flees from Laban. Dinah is a young girl when she was raped by Shechem, which suggests Jacob stayed about a decade in the land on his return. No births are recorded in the 6 years of service for the flocks, and Deborah died after Dinah's rape, followed after that by Benjamin's birth and the death of Rachel. We read later that Joseph was 17 when sold into slavery and 30 when made a prince of Egypt, at the start of the 7 years of plenty. When Jacob died after 17 years in Egypt he was 147, Joseph being about 57, thus he was 130 when Joseph was about 40 in the second year of the famine after the 7 years of plenty, and after several years in prison, and after several years as a house servant. There are 23 years between Joseph's 17th to 40th year, so Jacob was 117 at the

enslavement of Joseph in Egypt, and 100 at Joseph's birth, leaving about 60 years between his 40th to his 100th year. Some calculate that Jacob was 77 years of age when he fled to Paddan-aram and 104 when he left, but that makes no sense of the text as to Esau's activity and Jacob's appearance at the well with Rachel. Some feel compelled to wed Jacob to Leah at the start of the contract, allowing more time to have the 11 sons and 1 daughter. My only suspicion is that the calendar between Canaan and Paddan-aram was very different, perhaps by 1 to 2 months variance, and Scripture found no need to edit it or make notice. The details of the interval of Jacob at 40 years of age and his arrival in Paddan-aram is not clear, and allows for different views. His 20 years service lends to various views; also the interval between leaving Paddan-aram and burial of Isaac at 180, Jacob and Esau being 100 years of age since they were born in Isaac's 60th year and turned 40 at Esau's marriages, an interval of 60 years for the history of his generation from Canaan to Paddan-aram and back to Canaan to the death of Isaac. So I repeat chronology is not to be trusted as absolute or complete, having many variant elements. And as the changes of the names of persons and places are different in other tongues, like Jacob's Hebrew and Laban's Aramaic, so without divine details or interpretation we cannot be certain. We have in the Patriarchal History God's purpose of the Ages unfolding in its trinity of progression and revelation of the creation and judgment and salvation of the world. Next we have the original, the ruin, and the renewal of His creation, His Eden; then the Adamic age of its sinlessness and then the sin, and afterwards the sinfulness of man, and the Deluge; followed by Noah, then the Curse on Canaan, and the Sons of Noah, or the Gentiles; ending with the Tower of Babel. The patriarchal history is simple enough, namely Abraham and Isaac and Israel, and will end in Egypt and a coffin. The history of the world at large, with its geography and chronology, its technology and politics, and many such things, have now taken on forms of beasts upon the earth, as mountains and valleys, and flowers and trees in the spiritual world of man. The context of the content of Scripture is now easily compared and related to human and world history. The Gentile powers are beginning to originate and grow into enlarged or magnified giants in human life. The races of mankind and languages are now multiplied into thousands of tongues. The Hebrews will extend far and wide, Canaan and Phoenicia will take one course, and Egypt another, so too the Chaldeans, Babylonians, and Assyrians; and with these many others in due time like the Persians, Greeks, Romans, China, Europe, Americas, and more.

The various rules of interpretations among Jews and Christians and others have become manifested by the time of Jacob's life and times. When I was younger some 40 years ago I took up the studies of systematic theology only to abandon them as poor substitute for Scripture. I became fond of Terry's Biblical Hermeneutics, mainly in the New Testament; for the Old Testament I found few to compare to Oehler's work. I found myself favoring conservative and classical biblical criticism. The simple rules of interpretations from Hillel to Rashi to Maimonides among the Jews to the many Catholic and Protestant scholars aided to keep me in a strait path. The progression of the primary influences scholars or students, in my search to understand the bible are these; as they occurred in my life over the years: as a Baptist it was Schofield, Graves, Broadus, Bogard, and Bullinger. After my Baptist years followed: Darby, Finney, Robertson, Dake, and many grammars, lexicons, dictionaries and commentaries. I then was attracted to various Plymouth Brethren writers, agreeing with Tregelles and Wigram. Various other writers as I encountered Christians of every sort would draw my interest and

attention; of these I remember McClintock, Strong, Macintosh, and Ginsburg. Then I devoured Schaff, Edersheim, and Hastings, Smith, Herzog, Davidson, Brown, and many others. I encountered Nee and Lee, Groves and Mueller, Austin-Sparks and many of this way. I explored the writings of all the groups that I visited over two decades, showing less concern as my family grew. Writers like Scrivener and Burgon, Alford and Meyer, Keil and Delitzsch, found their way into my hands and heart. I tried to become familiar with classical Christian leaders over the history of the church that I had not yet given concern, of these were Augustine and Thomas a Kempis, Thomas Aquinas and several others. The Reformers I read Luther and Calvin, Melancthon and Flavel, along with others. I continued over the next twenty years reading or listening or watching whatever and whoever gave me insight or instruction in the Divine Word, such as the Net Bible and the Internet. I need not say to the reader that I struggled constantly in reading these men in their varied views of the Bible, and I at times lost in the variants. Swedenborg distracted me for several years, as did the Quran; and the philosophers and a few scientists.

Hillel's famous 7 rules of interpretation: inference s of comparisons and analogies, less to greater, literal to typical, etc.; deductions from verses or usage; or general to particular; or verses interpreting verses; and context. These rules were clothed in the language of kinship: father, mother, brother, sister, older to younger, and the like. Later the principles of logic known universally were added to these. The modern Biblical hermeneutics developed a very detailed and sophisticated or elaborate set of rules and principles; such as the methods of allegory versus mystical or figurative; those of piety or rationality, and historical or academic, and many others as accommodation, moral, mythic, and the like. The study of Bible languages yielded many other modifications to our understanding of the ancient text. Grammars furthered this trend, as well as archaeology, and other disciplines. All these and a thousand more are all reduced to several simple super principles, namely context and continuity, scripture interprets scripture, and the Holy Spirit is the only true Divine Interpreter of God's Word. A poor translation leads to poor understanding, and time will make things brighter or darker in the understanding. The Text indicates a sense and in turn a usage which is an axiom or custom or some form of speech, all of which have their own home and family. Well enough of these things.

We must move on to the final Generations of Esau and Jacob. Esau is Edom who married Canaanites, Adah of Elon the Hittite, and Oholibamah of Anah of Zibeon the Hivite; and Ishmael's daughter Basemath Nebaioth's sister. These bore to him: Eliphaz, Reuel, Jeush, Jalam and Korah. Esau with all his great possessions and all that was his migrated away from Jacob, outside Canaan, to mount Seir or Edom. The history of Esau who was the father of the Edomites in mount Seir, are these: of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. Eliphaz's concubine Timna bore Amalek. Esau's wife Basemath bore Reuel, who fathered Nahath, Zerah, Shammah, and Mizzah. The chiefs or sheiks of Esau's sons are Teman, Omar, Zepho, Kenaz, Korah, Gatam, and Amalek; also Nahath, Zerah, Shammah, Mizzah; and also Jeush, Jalam, and Korah. Esau's sons became Chiefs or sheiks of their own clans or tribes in Edom. The sons of Seir the Horite the residents in Seir or Edom were: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. Lotan's sons were Hori and Heman, and his sister was Timna. Shobal's sons were: Alvan, Manahath, Ebal, Shepho and Onam. The sons of Zibeon were: Aiah

and Anah' and Anah found hot springs in the desert while feeding the donkeys of his father Zibeon. The sons of Anah are Dishon and Oholibamah Anah's daughter. Dishon's sons are Hemdan, Eshban, Ithran, and Cheran. The sons of Ezer are Bilhan, Zaavan, and Akan. Dishan's sons are Uz and Aran. The chiefs, sheiks, of the Horites were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan, all in the land of Seir. And the kings of Edom before Israel had kings are: Bela of Beor; then Jobab of Zerah of Bozrah; next Husham of the Temanites; then Hadad of Bedad who fought Midian in the field of Moab, and his city was Avith; then Samlah of Masrekah; then Shaul of Rehoboth by the River; next was Baal-hanan of Achbor; and last was Hadar, whose city was Pau, and his wife was Mehetabel of Matred of Me-zahab. These were the sheiks of Esau by families, places, and names. Now Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram: were the sheiks of Edom by dwellings and possessions. And Esau was Edom.

Jacob continued to remain in Canaan where his father dwelt. It is seen that Esau like Ishmael became a great people of nations and tribes, of countries and languages, spreading throughout the Arabian deserts and wilderness. Ishmael became merchants and raiders like Midian, and Esau or Edom became raiders like Amalek. Esau like Ishmael was completely mixed up with Canaanite genetics, and with the intermarriages came the beliefs and practices of these nations. The customs and culture of the desert Arabs would distance itself from the true God. The names of the Edomites at times, early on, show a relation to God or El; but as time went on, after many generations, this too was lost, except when they came in contact with the other Hebrews. The Arabic tongues were not yet formed, and thus Al or Allah nowhere found. And of course the Hebrews and Israel did not then use the Divine Name in part or whole to name their children. These things and many more, would undergo alteration and modifications, along with adaptations and accommodations, here and there. Certain nations descended from Ishmael and Esau, as well as other descendants of Abraham, populated and at times dominated Canaan and its surrounding lands and countries. Israel would need to contend with all these in the generations to follow. It is evident also that the Text records several generations, up to seven or ten, in Esau's posterity. We note the early clan headship of both sheiks and kings established long before Israel would follow suit. I also observe that unlike with the Aramaic of Padan-aram the differences of tongue and dialects of Ishmaelites and Edomites need no translation, in the earliest of times. We are now another 100 years removed from Abraham in Ishmael and Esau, and soon will close with Jacob and the sons of Israel and Joseph.

Our final Generations, the 10th, (chapters 37-50) are that of Jacob and Israel, but it is taken up with Jacob's next the youngest son at 17 years of age. Joseph born to Jacob in his old age by his favorite wife, now deceased, is dearly loved and favored by his father, who made for him a multi-colored coat. Joseph's brothers hated him, especially for his dreams of being exalted and them bowing (sheaves, and the stars). Jacob rebuked him in wonder of Joseph's dream. His brothers fed the flocks in Shechem, and Jacob sent Joseph from Hebron to visit them and return with a report. He arrived and did not find them, and a stranger informed in they have gone to Dothan. Joseph was near Dothan and his brothers saw him at a distant; and they conspired against him to kill this dreamer, and tell Jacob some wild beast killed him. Reuben to save him later, suggest that they throw him in a pit and leave him. So they stripped Joseph of his multi-colored coat and threw him into a dry pit in the desert. His brothers were eating

nearby and heard the caravan of the Ishmaelites coming from Gilead with spices and herbs to trade in Egypt; and Judah suggested against killing Joseph but instead to sell their younger brother to the Midianite merchants. They sold Joseph for 20 pieces of silver and he was taken to Egypt. Reuben returned hoping to rescue Joseph but found him gone; so they dipped the coat in blood to deceive Jacob to believe Joseph was killed by a wild beast. Jacob was overwhelmed with grief and tears. Joseph was sold to Pharaoh's captain of the guards Potiphar. Sometime later Judah visited Hirah the Adullamite, and saw Shua a Canaanite girl, and he took her and slept with her and she bore Er and then Onan and last Shelah. Years later, Joseph was still enslaved in Egypt, Judah got a wife for Er named Tamar, but being wicked the Lord killed him. Judah told his son to sleep with Tamar to raise a seed to his dead brother; and he knowing the child would not be his own, spilled it to prevent conception of a seed to his brother; and this too was evil so the Lord killed him also. Judah tells Tamar to stay with her father's house till Shelah was grownup. Years later Judah's wife Shua died; and he went to Timnah with his friend Hirah the Adullamite to shear his sheep; and it was told Tamar. She took off her widow's clothes and dressed up as a harlot with veil and sat at the entrance of the gate of Enaim, for she knew Shelah was grown and she was not given as wife to him. Judah thinking her to be a prostitute desired to sleep with her, and she agreed for a little goat but a pledge till it is sent to her, of his signet, cord, and staff. Thus she became pregnant with her father-in-law's child. Now she had hurried off with Judah's pledge, and he sent the kid by his friend who could not find her; and the Adullamite inquired of the harlot, but the men of the place denied that any prostitute was there. Judah's friend reported and he said let her keep the pledge lest we be shamed as fools. Three months later he was told that Tamar was pregnant as an harlot, and Judah demanded her death, but she pleaded her case by exposing Judah's pledge as the father of the child. Judah confessed her righteousness greater than his, since he denied Shelah to her. She gave birth to twins Perez and Zerah, and Perez was named for a breach by being born first after his brother started to come forth.

We return to Joseph a slave in Egypt, being favored by the Lord in the house of Potiphar the Egyptian. In time Joseph was honored as overseer of all his master's house and things, and the Lord made Joseph's master to prosper and increase. Joseph was a very faithful and handsome young man. Potiphar's wife began to entice him to sleep with her, but he refused this sin against God and wickedness against his good master. Eventually she caught him alone and again tried to force him to sleep with her, but he escaped by freeing himself from his cloths in her hands, upon which she cried out that the Hebrew assaulted her with attempted rape. She accused Joseph of attempted rape to her husband, and he enraged threw him into the king's prison. But the Lord was with him in prison and made him favored, and the warden made him his assistant and manager of the prison; and the Lord prospered the warden. In time Pharaoh threw his chief butler and baker into prison and they were under the care of Joseph. They both had strange sad dreams, which Joseph inquired and they disclosed the dreams; and he interpreted the butler's dream of the three branch vine that he would be restored in three days to be Pharaoh's cupbearer. Joseph asked to be remembered by the butler since he was a Hebrew sold as a slave and imprisoned falsely. The baker's dream of three bread baskets on his head Joseph said meant that in three days he would be executed. So it came to be as he interpreted; but the butler forgot Joseph.

Two years later Pharaoh had a disturbing dream that from the river came 7 very healthy cows followed by 7 very unhealthy cows, which devoured the healthy cows. Pharaoh's second dream was also like the first, 7 very good ears of grain on a stalk grew up, and they were followed by 7 bad ears that consumed the good ones. Pharaoh demanded the magicians and wise men of Egypt to interpret the dreams, but they could not. Then the chief butler remembered Joseph and told Pharaoh's ability to interpret dreams. He sent for Joseph and the prepared him for the royal presence. Pharaoh interviewed Joseph of his gift, but Joseph confessed that God (here in this 41st chapter, Elohim, and the last four times, but ha-Elohim in between in the interpretations) alone can give a peaceful answer to him. Joseph was told the dreams and he told Pharaoh that the dreams are the same and God has made known His actions soon to occur. Joseph advises that Pharaoh appoint overseers to take a fifth or 20% of the Egypt's food supply during the 7 good years of surplus; and to store the food with Pharaoh before 7 bad years of famine come. Pharaoh and his servants liked the advice, and since the Divine Spirit rested on Joseph, he appointed as ruler over all Egypt; and installed him with signet ring, clothes, and a gold neck chain, and he rode in Pharaoh's second chariot, and all bowed to him. Joseph was made a Prince in Egypt, the second Ruler over all the land. His new name was Zaphenath-paneah and his wife was Asenath of Poti-phares the Priest of On. So Joseph began his administration over Egypt at 30 years of age, Jacob's 120th year; and supervised the 7 good years of plenty, storing food in the cities and their suburbs. Joseph two sons by Asenath were born before the year of the famine, Manasseh, named for God making him forget his slavery and home; and Ephraim, named because God has prospered him in Egypt. The famine came upon Egypt and Canaan and elsewhere, and Joseph opened the store houses to sell grain to the Egyptians and other nations. Jacob sent his sons to Egypt to buy grain, and his ten brothers came to Egypt; but Benjamin stayed at home with Jacob.

The sons of Israel came to the Governor of Egypt to buy grain and they bowed to Joseph. He recognized them but pretended not to know them; and he remembered his dreams and accused them as spies. They, as servants to their lord, pleaded their innocence, saying that they were from Canaan, 12 sons of one father, the youngest is at home and the second youngest dead. Joseph imprisoned them for three days, at first willing only to allow one to return home and to bring back their youngest brother as proof that they were not spies; but after second thoughts, in the fear of God (ha-Elohim), he allowed 9 to return and to jail only one till they returned with the youngest brother. They agreed, and in guilt and conscience remembered Joseph's distress and plea. Reuben also reminded them that they refused his words to spare the boy, now his blood is required of us. They did not know the Joseph understood their words without the interpreter; and he wept; he took and jailed Simeon; then he ordered that their sacks to be filled with grain, and their money hid inside the provisions. They departed with loaded donkeys, but on the way they discovered their money in the sacks, and they trembled at God's judgment. They arrived home and reported everything to Jacob, who responded in bereavement of his sons both Joseph and Simeon, and now Benjamin. Reuben offers his two sons to be slain in place of Benjamin if tragedy happens; but Jacob, fearing his son's death, adamantly refused. The famine continued, and Jacob ordered them to return to Egypt to buy grain. Judah objected unless Benjamin goes with them, as demanded by the ruler. Israel complained that they betrayed him in telling the ruler about the youngest brother; but they related how the man made detail inquiry about their family, and about their

father and brother; and they answered not knowing the ruler's intent. Judah insists that Israel release them to return the second time with the boy to buy food; and he offers himself to be surety for his safe return. Israel agrees, but makes them take gifts of the best food and spices of Canaan, and also double the money to repay the oversight. He let them go praying that El Shaddai be merciful and allow the ruler to release Simeon and Benjamin, lest he be bereaved. So they returned to Egypt with Benjamin and stood before Joseph, who had a feast prepared for them, and had them to dine with him, but they were very afraid. They then came to the steward of Joseph's house, at the doorway, and pleaded their case retelling the events. But he assured them that he had their money, but their God and the God of their father gave them treasure in their sacks. They were escorted to Joseph's house and given water to wash up, and their donkeys fed. Joseph came home and they presented to him their gifts from Canaan, and they bowed; but he asked about the welfare of their aged father, and seeing Benjamin, he asked about him; and he spoke God's grace to him. Joseph hurried out with tears because of them, and he washed and returned with restraint; and set the table, him by himself, and them by themselves, separate from the Egyptians, for it was an abomination for Egyptians to eat with Hebrews. The 12 were seated by age to their surprise, and food sent from him to them, but five times more to Benjamin; and they feasted happily. He commanded his steward to fill the sacks with much food. And put their grain money inside the sacks, and to put his silver cup in the sack of the youngest; and at dawn they were sent away with their donkeys. Joseph soon afterwards sent his steward to pursue them; and demand why they repaid evil for the good, and taken his silver divining cup; and overtaking them did as he was commanded. They replied that no such thing was done to the ruler, since even the previous money was brought back from Canaan and accounted for; no, whoever has stolen let him die and let us be the lord's slaves. He said that the thief shall be the slave, and they to be innocent; he searched their sacks from the oldest to the youngest, and found the cup in Benjamin's sack; and they tore their clothes and reloaded the donkeys and returned to the city. Judah and the others prostrate before Joseph, who told them that he could divine and Judah in despair confessed that God has found out their wickedness; we all shall be the lord's slaves. But he refused, saying that only the thief shall be his slave; and he bid them to go in peace to their father. Judah drew near and pleaded mercy from the lord as a Pharaoh, and he recounted to him the whole ordeal, and revealing the tragic impact of their father hearing that Benjamin was lost, his life will end in grief. Judah reveals that he became surety for his younger brother, and begs to be enslaved in substitution for the boy. Joseph overwhelmed orders all his servants out, and he revealed himself to his brothers with great tears, so that the Egyptians and Pharaoh's house heard. Joseph announced that he was their brother, and asked about his father; but they were shocked, and he invited them closer, and he repeated himself. He comforted them not to grieve or be angry for selling him, since God sent him to preserve life. He reminded them there was 5 more years of famine; that God intended to preserve them as a remnant, to save them by a great salvation; thus it was not them but God, Who made Him a father to Pharaoh, and lord of Pharaoh's house, and ruler of all Egypt. Joseph orders them to quickly return to his father and tell him that God has made his son Joseph lord or prince of Egypt, for him and his family, and all his possessions to come and live in Goshen during the remaining 5 years of famine. They should tell his father of all his glory in Egypt, and to return quickly. Joseph wept with and kissed all his brothers and Benjamin. Pharaoh's house heard of Joseph's brothers, and Pharaoh and his servants was pleased. And

Pharaoh commanded Joseph to tell his brothers to load their beasts and return to Canaan, and then return to the best land of Egypt.

And so did the sons of Israel, with wagons and provision from Joseph according to Pharaoh's command. Joseph gave them many clothes, but to Benjamin 300 pieces of silver and 5 times the clothes. And he sent to his father 10 loaded donkeys of Egypt's goods, ten female-donkeys (jennies and mollies) loaded with food supply. He sent them off with a order not to quarrel along the way. They left Egypt and came to Canaan to Jacob, and told him Joseph was alive and ruler of Egypt. At this Jacob's heart failed in unbelief; but they reported all the words of Joseph, and he saw the wagons and his spirit revived; and Israel said it was enough; he will go see Joseph before his death. Israel journeyed south and at Beer-sheba he offered sacrifices to the God (Elohe) of Isaac. God spoke to Israel in night visions, calling to Jacob as the God (ha-El), the God (Elohe) of Isaac that he be not afraid to migrate to Egypt, for there he will become a great nation; that He will go with him and bring him back to Canaan, and Joseph will touch his eyes. Jacob left Beer-sheba and Israel's sons conveyed him and all his family and possessions in Pharaoh's wagons from Canaan to Egypt. The children of Israel that migrated to Egypt with Jacob are: his 12 sons, 33 souls by Leah, 16 souls by Zilpah, 14 souls by Rachel, and 7 souls by Bilhah; totaling 70 souls by name from the sons of his 4 wives. Judah was sent ahead to Joseph to lead him to Goshen. Joseph in chariot meets Jacob in Goshen, presenting himself prostrate and wept on his neck. Israel said to Joseph that he was ready to die since he has seen the face of his living son. Joseph instructs his brothers to tell Pharaoh that they have always been shepherds and cattle keepers, come with flocks and herds, that Pharaoh might settle them all in Goshen, since every shepherd is an abomination to Egyptians.

Joseph told Pharaoh of his father and brothers and all that belong to them have arrived from Canaan and are in Goshen; and took 5 of his brothers and presented them to him. Pharaoh asked of their occupation, and they said they have always been shepherds, and to dwell where there is pastures for there is none in Canaan because of the famine. Pharaoh approves and permits them to dwell in Goshen, and also recruit any among them to appoint them to care for his cattle. Joseph presented Jacob to Pharaoh, and he blessed Pharaoh; and he asked him of his age; Jacob said he that he is 130 years old, that his pilgrim days are few and evil, and briefer than his fathers. So Joseph settled his relatives in Goshen, in the land of Rameses, as Pharaoh commanded. Joseph continued to provide for his relatives for the remainder of the famine years. Joseph collected all monies in Egypt and Canaan for grain, and deposited into Pharaoh's house. The Egyptians came to Joseph and traded cattle for food since they had no money. Again the next year they came and offered their land and themselves to be exchanged for food. So the land of Egypt was owned by Pharaoh, and he moved the people into the cities. He did not buy the land of the priests which was a portion from Pharaoh. Joseph then established the reseeding of the land for Pharaoh and at harvest $\frac{1}{5}$ th (20%) proceeds to go to Pharaoh, and they may keep four parts (80%). And the people agreed to it, to be servants to Pharaoh; and Joseph enacted a statute thereafter that Pharaoh's revenue was $\frac{1}{5}$ of the nation's production, except in the priest's portion.

Israel dwelt in Goshen and greatly increased; and Jacob lived 17 years in Egypt, to his 147th year. Joseph 57th year. Near his death he called Joseph to promise by oath (hand under thigh) to not bury him in Egypt, but to bury him in his father's burial-place. Israel made Joseph swear to him, and then bowed at the bed's head. Soon Joseph was told that his father was sick,

so Joseph took his two sons, Manasseh and Ephraim, and Jacob was told that he was coming, and he strengthened himself sitting up in bed. And Jacob said to Joseph: El Shaddai appeared to him at Luz in Canaan, and blessed him, promising to make him a great company of peoples, to give them Canaan forever. And Joseph's two sons born in Egypt are now to be numbered as Jacob's own sons, but any other sons of Joseph are to be Joseph's, but these two will inherit the land as Jacob's other sons. He reminds Joseph of Rachel's death near Ephrath or Bethel, from Padan to Canaan. Israel asked Joseph of the two boys, and Joseph said they were his sons given by God. He told him to bring them near to be blessed, and he did, and Israel partly blind kissed and hugged them. He said to Joseph that he had not hope to see his face and now he sees his seed. Joseph brought them from his knees and bowed, and then he took Ephraim in the right hand and Manasseh in the left bringing them closer to Israel's hands. Israel stretched out his hands by deliberately crossing them to place his hands on the younger with his right, and the older with his left. He blessed Joseph by the God of Abraham and Isaac and Who fed him daily, by the Angel Who redeemed him from evil, to bless the boys, that his name and Abraham's and Isaac's name be on them, that they become multitudes in the earth. Joseph noticed Jacob's hands crossed and was displeased, and he attempted to remove his hands so the right hand blessed the firstborn. Jacob refused, saying he knew it, that he also will be a great people, but the younger will be greater and become many nations. So he blessed them that Israel should bless in them, and that God make them as Ephraim and Manasseh. Israel said to Joseph that he would soon die, and God will return them to Canaan; and that he has given to Joseph one portion more than his brothers of what he took from the Amorite by sword and bow.

Thus did Jacob call and bless his 12 sons, the twelve tribes, prophetically, by age from Reuben to Benjamin, with words characteristic of their state and future. Jacob charged them to bury him in the cave in the field of Ephron the Hittite, in the field of Machpelah near Mamre in Canaan, purchased by Abraham from Ephron the Hittite, of the children of Heth, as a burial-place; for Abraham and Sarah, for Isaac and Rebekah, and Leah. Then Jacob died in bed, and rested with his people. Joseph wept on his father's face, and kissed him. Joseph had his servants the physicians or embalmers to embalm Israel in the 40 days; and the Egyptians wept for him for 70 days, and days of mourning Joseph requested Pharaoh to let him go bury his father in Canaan, for so he had made him sworn. Pharaoh told him go and do as he swore; and with him all the servants and elders of Pharaoh's house and of the land of Egypt. The house of Joseph and all his brothers left Goshen to go to Canaan, with chariots and riders and a great company. They came to the threshing-floor of Atad beyond Jordan and mourned for 7 days. The Canaanites said it was a grievous mourning for the Egyptians, and called it Abel-Mizraim (Egypt's Tears). Thus his sons buried him as he requested. Joseph and the company returned to Egypt; and his brothers became afraid that Joseph would now seek retaliation and retribution. They sent a message to appease Joseph saying that Jacob last will and commandment to ask Joseph for forgiveness of transgression and sin and evil done to him by the servants of the God (Elohe) of Jacob; and Joseph wept at this. They came and prostrate before him as servants; but Joseph told them not to fear, he is not in God's place. Though they intended evil against him, God meant it for good to save lives; and he told them not fear, he would care for them, and comforted them with kind words. Joseph dwelt in Egypt with his relatives, and he lived to 110 years of age. Joseph lived to see Ephraim's children to the third generation (his great grandson), and his grandson Machir, Manasseh son, brought up with Joseph. Joseph tells his brothers that

God will visit to return them to Canaan, and they are to carry his bones out of Egypt. Joseph dies and is embalmed and placed in a coffin in Egypt.

We have completed the Book of Genesis that Great Thump of the Divine Hand of the Old Testament revelation. Before we rethink and reconsider the whole book, we may notice some more points on the Patriarchal Age, and especially of Jacob-Israel. The customs of the nations continued to develop and to change during that age and more so among the civilized or more advanced peoples. From Mesopotamia to Canaan to Egypt and Arabia the Bible pictures glimpses and windows into the life and times of patriarchs as God moved with them. The ancient ways of those nations show the ways and practices that evolved into more fixed customs and the culture encompassing them. God shows Himself as El Shaddai though it is Jehovah and Elohim ever with His people in all their travels as pilgrims. The promises begun in Abraham and enlarged in Isaac become magnified in Israel. God both as Ellah and Allah forms His people into great companies and nations, and He led them about as a Stranger with them in the creation of His own hands. He appears to them at different times in person but more often in dreams or visions as He deemed best. Man is always on His heart and our condition ever before His eyes among all peoples. Ishmael of Abraham and Esau of Isaac would form another branch of the Semitic Hebrews, and the mixture of Canaan and Egypt permeated to various degrees. The root of the divine tree in human history was spreading deep and far, always manifesting God's wondrous hidden mystery of creation and His judgment and salvation. The glory of His Person, filled with grace and truth, righteousness and mercy, and peace and holiness, being infinite and ever present, unfolding His ways and thoughts as He watches and relates in countless ways. In this age He is indeed the God of the Gentiles, and He is known everywhere in different degrees of truth and virtue. He keeps covenant and His steadfast word never fails, but will always against all odds be made true to the nursing and deliverance of His children. Nor is the Serpent ignored as a harmless creature, but his ways of evil and wickedness exposed at every turn and in an every generation.

It may be further observed concerning the human history from Jacob to Joseph the development of several details. As we have seen that Genesis begins with Mesopotamia, first the south in Eden near and east of the Garden, then moves north in Padan-aram on too Syria then moves south again to Canaan and Egypt and Arabia. Egypt had become a world power and one of the greatest nations, so that an empire was formed with various dynasties and domains. God moves with history for it is also His-story in many ways. We see Joseph posed as a crucial influence of the Egyptian custom and economy. We have a great treasury of ancient Egypt, before and after Abraham, and we understand a great deal of their culture and civilization in all the departments of living. There is great enmity between Egyptians and Hebrews, as well as Canaanites and other nations, Egypt was proud of its place and privileges over others. They have a advanced priestly system intertwined with the government. Slavery was essential to the monarchy of its king and all his subordinates. God takes little effort to dwell on the ancient cultures saves as they were connected to the patriarchs. But He does give us in Job what the ways and thoughts of the ancient Hebrews and Arabs, and by careful attention to its words both by Job and his three friends, and Elihu, and by the Lord Himself, we are instructed on human experiences and culture and ideas about mankind, and human nature, about the world,

and many things concerning God. Political ideas grew out of the religious beliefs based down from generation to generation, laws developed like those of Hammurabi, divine worship was a mysterious form of idolatry, and sexual vices abounded. The doctrines of death and the after-life took great root in the Egyptians and their neighbors. These things will further develop and undergo more changes and enlarge throughout the human race, and God will in turn have plenty to say.

Genesis is God's history of 10 generations from Eden to Egypt, and from the creation to a coffin. I have rejected the common chronology as a fabulous interpretation of the years of the history as certain and established. The antediluvians and the post-deluge peoples are no different as they were in Abraham's days, or in Moses time, and ever since. The effect of sin was not dilution of the natural man as if flesh was perfect in a higher manner and that in time lost its glory and power to decay into a lesser life. This does no justice to the Incarnation of Him who became Flesh and as Man shared our Sin and Corruption, but Himself free of any fault. But I will not trouble the reader of more of these things. But I will state some comparisons based on the common chronology derived from the Holy Text. After the Flood we have Noah living to the time of Terah's sons Nahor and Abram; Shem dies about the time Esau and Jacob are born. And Terah dies about the time of Ishmael's birth. We have Isaac's death about the time Joseph's sons are born in Egypt.

I now give some views of a few of several popular Study or Reference Bibles over the last 200 years.

1. Rotherham's Emphasized Bible:

((The Emphasized Bible: A New Translation, Designed to Set Forth the Exact Meaning, the Proper Terminology and the Graphic Style of the Sacred Originals: Arranged to Show at a Glance Narrative, Speech, Parallelism, and Logical Analysis .Also to enable the Student readily to distinguish the several Divine Names. And Emphasized Throughout After the Idioms of the Hebrew and Greek Tongues: with Expository Introduction, Select References & Appendices of Notes. This version has been adjusted, in the Old Testament, to the newly revised "Massoretico-critical" text of Dr.Ginsburg, and, in the New Testament, to the critical text .("Formed Exclusively on Documentary Evidence") of Drs. Westcott and Hort, By Joseph Bryant Rotherham, Translator of "the New Testament Critically Emphasized." London. H.R.Allenson. Paternoster Row, 1902 (also 1910, 1916, 1959, 1994).

(From his Preface :) "The letter of the Bible is the shrine of its spirit and the organism by which it comes into contact with the reader's mind. Hence the most spiritual of Bible students may well feel grateful to all who have toiled at the wearying task of preserving, and—where necessary and possible—restoring the true letter of the Sacred Text in its original tongues. All honour then to men who—like Ginsburg, Tregelles, and Westcott and Hort—have for long years labored, chiefly that others might enter into their labors. No English Bible can be more than a translation, since the Sacred Scriptures of the Old and New Testaments were originally written in Hebrew and in Greek. Hence it must be obvious to all, that just in proportion to the importance of these documents must be the obligation to translate them as accurately and

adequately as possible; and since in the very nature of things no translation can be perfect, improvement is always possible. Even if no further improvement were attainable, various renderings for different classes of readers would still probably be of service. Besides, Divine favors are freely and widely bestowed; and, the humblest individual translator may reasonably deem it possible to contribute something to the common stock of happy and effective renderings. Hence it may not be presumptuous to hope that a useful place will be filled by The Emphasized Bible."

(Contents: Expository Introduction: I. the Translation's Special Features. II. Authoritative Emphasis. III. Original Texts (Hebrew & Greek). IV. Incommunicable Name (Yahweh not Jehovah). And throughout other Special Notes on Genealogy and Chronology, on Destruction of Canaanites, on Psalms and the Apocrypha.)

((Genesis is divided and outlined by him into 65 parts or sections. He sees two Accounts of Creation; his notes are very helpful for those not familiar to Hebrew and Greek; he depends heavily on scholars as he admits; he advocates Yahweh against Jehovah, but does not see or say anything of El Shaddai. His use of print styles and symbols to mark emphasis of the article, and particle eth is clever.)))))

2. Darby's Synopsis of the Books of Bible:

(John Nelson Darby, 1880-1882. (1857-67, French, English)

((PREFACE: The following Synopsis was originally written and published in French, at the desire and more immediately for the use of Christians speaking that language. It has been already translated into English, and introduced Book by Book, into a religious publication appearing from time to time. It has been thought desirable to give it as a whole. The Synopsis of the Book of Genesis, which was felt to be too brief, has been considerably enlarged; and the whole revised and corrected, but without any material change..... A few words only are needed to introduce the reader to the present publication. He is not to expect a commentary, nor, on the other hand, to suppose that he has a book which he can read without referring continually to the word itself in the part treated of. The object of the book is to help a Christian, desirous of reading the word of God with profit, in seizing the scope and connection of that which it contains. Though a commentary may doubtless aid the reader in many passages in which God has given to the commentator to understand in the main the intention of the Spirit of God, or to furnish.....

What the reader is to expect, consequently, in this Synopsis, is nothing more than an attempt to help him in studying scripture for himself. All that would turn him aside from this would be mischievous to him; what helps him in it may be useful. He cannot even profit much by the following pages otherwise than in using them as an accompaniment to the study of the text itself. From what has been said it will easily be understood that the writer can readily feel the imperfection of what he has written. Often he would have liked to have introduced the developments which he has enjoyed, when unfolding particular passages in detail and applying them to the hearts and consciences of others; but this would have turned him aside from the object of the work. He trusts, however, that the right direction is given to the scriptural researches of the reader: grace alone can make those researches effectual..... He would add that it has not been his object to unfold the blessed fruits the word produces in the mind and ways of him who receives it, nor the feelings produced in his own mind in reading it, but to help

the reader in the discovery of that which has produced them. May the Lord only make the word as divinely precious to him as it has been to the writer; to both ever still more so!

INTRODUCTION: I propose giving in this work, of which Genesis is the commencement, a short synopsis of the principal subjects of each book of the Bible, to aid in the study of this precious volume that our God has given to us. I do not at all pretend to give the full contents of each book, but only (as God shall grant to me) a sort of index of the subjects, the divisions of the books by subjects, and (as far as I am enabled) the object of the Spirit of God in each part, hoping that it may aid others in reading the book of God. The Bible, in its object, is a whole, which presents to us God coming forth from His essential fulness to manifest all that He is, and to bring back into the enjoyment of this fulness with Himself those who, having been made partakers of His nature, have become capable of comprehending and loving His counsels and Himself.....

GENESIS. Genesis has a character of its own; and, as the beginning of the Holy Book, presents to us all the great elementary principles which find their development in the history of the relationships of God with man, which is recorded in the following books. The germ of each of these principles will be found here, unless we except [exempt] the law. There was however a law given to Adam in his innocence; and Hagar, we know, prefigures at least Sinai. There is scarce anything afterwards accomplished of which the expression is not found in this book in one form or another. There is found also in it, though the sad history of man's fall be there, a freshness in the relationship of men with God, which is scarce met with afterwards in men accustomed to abuse it and to live in a society full of itself. But whether it be the creation, man and his fall, sin, the power of Satan, the promises, the call of God, His judgment of the world, redemption, the covenants, the separation of the people of God, their condition of strangers on the earth, the resurrection, the establishment of Israel in the land of Canaan, the blessing of the nations, the seed of promise, the exaltation of a rejected Lord to the throne of the world, all are found here in fact or in figure—in figure, now that we have the key, even the church itself.....

Therefore is Israel blessed in spite of all, though long oppressed and a stranger. When he is in connection with Joseph, the scene changes; that is, in his connection, in the world, with a glorified Christ revealed to him there, he has the best of the land, which is brought into universal order and subjection as belonging to Pharaoh, whom Joseph represented, and whose authority he exercised over it. Beersheba, the border of Israel—from henceforward he was a stranger —is the place of this revelation of God. ..One cannot fail to see in the history of Joseph one of the most remarkable types of the Lord Jesus, and that, in many details of the ways of God in regard to the Jews and Gentiles.))

2. Variorum Bibles of Cross-References and Scholarly Notes with Study Aids:

((The Cross=Reference Bible Containing the Old and New Testaments. The Text of this is that of the American Standard Edition of the Revised Version (copyright, 1901, By Thomas Nelson & Sons) With Variorum Readings and Renderings with Topical Analysis and Cross-References. (Editors & Contributors of this Edition of 1910: C.R. Scoville, I.M. Price, A.T. Robertson, A.C. Zenos, M.S. Terry, D.R. Dungan. J.R. Sampey, J.W. Monser, and Eiselen. Edited by Harold E. Monsor.)

The Variorum Bible and the Variorum Bible for Students and Teachers Editions, AKJV without and with the Apocrypha (1875,1882,1886, 1890,1892,1893) Edited by T.K. Cheyne, S.R. Driver, R.L. Clarke, W. Sanday. Then in 1901 the Revised Version American Standard Edition was published, the most popular was Monsor's Edition of 1910 called the Cross-Reference Bibel, and reprinted by Kregel in 1959, by Thomas Nelson and Logos International in 1972. (Perhaps it ought again be issued and with some revision.) As with Encyclopedia Britannica's 11th Edition as the Scholars Edition, so we may say that American Standard Bible of the Revised Version is still the Scholar's Study Bible. It is for this reason I extend the selections from its Preface and Introduction.))

((This volume combines the "Reference Bible with our "Variorum Bible or the Authorized Version edited with Various Renderings and Headings from the best authorities," and with the "Aids to the Student of the Holy Bible " from our Bible for Bible Teachers.

In the Variorum foot-notes, which distinguish this edition from other Reference Bibles, the method of the notes in the margin has been extended until a conspectus of the really tenable opinions upon difficult or imperfectly translated passages in the Authorized Version—whether due to the incorrectness of the Hebrew or Greek text used, or to inaccurate translation of a text correct in itself—is laid before the English reader. The Authorized Version and the chief materials for its revision are thus presented at one view, and while comparison is thus made easy, the degree of authority attaching to each of the selected Various Readings and Renderings is discriminated and (except where a general consent can be ! alleged) authenticated by the names of the authorities by which it is supported, So that the Variorum Bible will be of general and permanent use, even when the "Westminster revision shall have been completed; for while the revision may be expected to give results only, this work will indicate the places of the Authorized Version in which the important changes are to be found, will give briefly and concisely the authority for the changes adopted, and will call attention to the balance of opinion upon disputed points.

To the general reader, the Variorum notes will often render other note or comment needless, and suggest the full meaning of a familiar passage.

To the clergyman, the teacher, and even the private student, who frequently cannot consult an elaborate commentary, this summary of the results of an extensive literature will show at a glance the passages about which no question arises, and an outline of the authorities that support each construction of the passages which are capable of different interpretations.

The professed student will find his attention called to the lesser or greater deviations from accuracy, while he is provided with a carefully sifted digest of opinions, and, particularly in the Old Testament, with a more convenient and complete selection of critical data and authorities than is elsewhere accessible.

To such a corrected text and translation, the appended volume of Aids to the Bible Student [about 100 articles by different scholars] adds a Concordance, Index of Names and Subjects, historical, chronological and analytical summaries, and a series of original articles by the most eminent writers explanatory and illustrative of the Holy Scriptures. A Glossary of Bible "Words,

edited with illustrations from English writers contemporary with the Authorized Version, by the Rev. J. Lawson Lumby, D.D., is added to this Edition..June 1880.

PREFACE:

The object of the notes In the present edition of the Bible Is to put the reader in possession of the main facts relative to the text of the Authorized Version. They are designed not merely to correct some of the more important mistranslations, but to supply the means of estimating the authority by which the proposed corrections are supported. They appeal at once to the ordinary Bible reader whose chief difficulties they endeavour to meet, and to the special or professional student, who will find; it is hoped, particularly in the Old Testament, a more careful selection of critical data and authorities than is elsewhere accessible. It is this two-fold character which constitutes the special feature of the present work, and distinguishes it from the larger revision now in progress at Westminster. The editors of the Old Testament particularly desire that the two undertakings may be understood to be quite Independent. Although they have for some time past taken part in the larger revision, they have been careful to keep the two works distinct; Indeed, they had practically finished much, if not most, of their preparation for this volume before becoming members of the Company of Revisers.

The notes range themselves under two heads, Variations of Rendering, and Variations of Reading The former are those cases where the Authorized Version has been thought not to represent the original fairly—these are Indicated by figure) consecutive through the chapter as reference-marks; the , latter, where the text which the Authorized Version translates has been supposed to be either Incorrect 'or doubtful—these are specified by the earlier letters of the Greek alphabet In each verse. The reference-marks are placed before and (as a rule) after the words of the text that are referred to; the names of authorities immediately after the words In whose support they are quoted. No new rendering Is introduced on the private authority of the editors. We must, however, except a few of tho notes on passages where the Authorized Version is not strictly accurate in representing grammatical forms, or not literal in rendering the language of the original. But as a rule, If a Various Rendering has no name appended to it, it is to be understood that it has the general verdict of scholars In its favour. With regard to the English of the notes, it has been the endeavour of the editors to keep it as far as possible in harmony with that of our present Bible. An exception must, of course, be made in tho ease of matter introduced as paraphrase or explanation, where the language of the Authorized Version has I become antiquated, or where (especially in the New Testament) it has seemed liable to be misunderstood. Completeness In the explanation of archaisms has, however, not been aimed at. It should likewise be mentioned that, where several authorities substantially agree, the editors have ventured to combine them by selecting Borne one English word which seemed fairly to express their meaning.

(1) With regard to the Various Renderings, it was obviously necessary to limit them to those (or some of those) which appeared sensibly to affect the meaning. A very slight change In the English has sometimes been found sufficient. Where, for instance, the thought, or the coloring of the thought, was perceptibly modified by the presence or absence of the definite article, or where the distinctions of tenses seemed of great importance to the sense or consecutiveness of a passage, such points have been noticed. But alterations In those respects have not been

made in the interest of mere grammatical accuracy. A great source of obscurity in the Authorized Version is the use of different English words for one word of the original, even in the same context. In such cases, one uniform rendering has frequently been adopted, with the result, not merely of clearing up the context, but of suggesting an unexpected parallelism between different parts of the Bible.

(2) With regard to the Various Readings, it is necessary to remind the reader that the text from which the Authorized Version of the New Testament is translated is substantially identical with that of the first edition of the Greek text published by Erasmus in 1516, an edition based upon not more than five MSS, and those chosen almost at random without any regard to their intrinsic value. The discovery of some of the most ancient and valuable MSS. of the New Testament, and the systematic use of others, both ancient and valuable, which, though known in Western Europe in the 16th century, were scarcely used, and, in general, a more comprehensive study of MSS. and ancient Versions, has shown that this "Received Text," as it is called, labors under manifold corruptions. Most students will probably allow the superior authority of Lachmann, and (especially) of his successors Tischendorf, Tregelles, and Westcott and Hort, and accept the judgment of these editors, where they agree, as decisive.

The Hebrew text of the Old Testament stands upon a somewhat different footing. The form in which it appears in the printed Bibles is that in which it has been fixed by the Jews themselves for centuries. But a close examination reveals the fact that, jealously guarded as it thus has been, there must have been an earlier period in its transmission, during which errors and alterations crept in. The existence of such errors may be easily shown, without passing beyond the limits of the Hebrew text itself, by comparison of the corresponding chapters in the Books of Samuel and Kings on the one hand, and in the Chronicles on the other. Of the MSS. which have as yet been examined, but few date back as far as the 10th century A.D. and these few contain only portions of the Bible. But the ancient Versions at once carry us back to a period from 500 to 1000 years anterior to this: they thus reflect, with more or less exactness, a text far older than that represented by the earliest Hebrew MSS. Certainly to classify and account for all the divergences which they exhibit is a problem of extreme complexity, and perhaps insoluble: but, if used with tact and sobriety, the ancient Versions afford invaluable aid in restoring order and sequence where the Hebrew, as we possess it, appears involved in much confusion.

Cases, however, occur in which a suspicion of corruption attaches to the text, which even a comparison of the Versions does not avail to remove. Here, then, nothing remains but to make a temperate use of critical emendation. However reluctant we may be to admit the principle of conjecture, an exceptional application of it is justified in the case of the Old Testament (1) by the long interval which elapsed between the composition of most of the book, and the earliest date to which we can trace them, and (2) by the nature of the Hebrew characters, which, in every phase through which the alphabet has passed, are very liable to be confounded. Purely arbitrary emendations are, of course, inadmissible; but there are many passages which become at once intelligible on a slight alteration in the form of one or two of the letters. Changes of the vowel-points are also occasionally of service, but these do not in the same sense fall under the

head of conjecture, for the vowel-points merely represent a valuable, but still post-Christian, exegetical tradition.

The editors of the New Testament have been permitted (and they desire to record their grateful sense of the kindness) to collate throughout the edition of the Greek Testament, as yet unpublished, by Canon Westcott and the Rev. Dr. Hort. It is the result of more than twenty years' labour, during which the whole mass of evidence has been carefully sifted and weighed upon principles, determined by an Independent study of the authorities, their relation to one another, and the history of the transmission of the text.

The opportunity of the present re-issue of the work as a reference Bible has been taken to make some additions and corrections: especially in the New Testament portion, in which the editors have been helped by several criticisms, public and private; their acknowledgments are especially due to Mr. S. Bloxidge, formerly of Exeter College, Oxford. The Various Readings of the Greek text have been still more carefully examined, and it is hoped that few variations of importance will have escaped notice. Some additional MSS. have been quoted —notably H, which is of so much importance for the first part of St. Luke, and, to a greater extent than before, Z, in St. Matthew. The readings of the principal Versions have been sparingly introduced, and also in some cases, those of the most eminent Fathers. Among modern authorities, collations have been made of the text of McClellan for the four Gospels and of Weiss for the first three; also of the text of Westcott and Hort for Acts to Revelation. Account has also been taken of the readings of Lightfoot and Westcott on the Epistles upon which they have commented. As Dr. McClellan, and in a qualified sense Bishop Ellicott, represent different principles of criticism from those now generally in the ascendant, additional confidence may be felt where they are in agreement with the other editors. It should be remembered also that the text of Tregelles for the Gospels, and that of Lachmann for the whole of the New Testament, was formed before the discovery of the Codex Sinaiticus, so that the balance of evidence since their time has been somewhat altered.

For the Various Renderings, the following have also been collated: McClellan on the Gospels, Vaughan, Rilckert, and Van Hengel on Romans, Lightfoot on Galatians, Van Hengel on Philippians, Moulton on Hebrews, and Jell on 1 St. John. The editors were also fortunate enough to be able to introduce at the last moment a collation of Dr. Westcott on the Gospel of St. John. Canon Farrar's St. Luke, which they would gladly have included, appeared too late. By the method of notation adopted, the number of passages in each chapter for which new readings or new translations are proposed, as well as their places, can be readily ascertained without reading through the text.

It only remains to invite the reader's careful attention to the pages in which the abbreviations and other points of detail are explained.

GENESIS:

I. Names: First Book of Moses; Genesis ("Origin").

2. Subject: History of the Hebrews to the Descent into Egypt (Patriarchal Period: Israel, One Tribe).

3. Content:

I. The World before Abraham. Chs. 1-11.

1. Before the Flood—Chs. 1-6. The Creation of the World—1:1-2:3. The Creation of Man—2:4-25. The Fall and Punishment of Adam—3:1-24. The Sin of Cain: Development of Arts—4:1-26. The Descendants of Seth—5:1-32.

2. The Flood—Chs. 6-9. The Corruption of Mankind—6:1-8. Noah instructed to make an Ark—6:9-7:12. The Flood—7:13-24. Subsidence of the Waters—8:1-22. Blessing of Noah: Covenant of the Rainbow—9:1-20.

3. From the Flood to Abraham—Chs. 10, 11. The Posterity of Noah—10:1-32. The Tower of Babel (Confusion of Tongues)—11:1-9. Genealogy of Abraham—11:10-32.

II From Abraham to Joseph: The Hebrews, One Tribe Chs. 12-50. Abraham —Chs. 12-25:11. See "Abraham"—Gen. 11:27. Isaac—25:12-27:46. See "Isaac"—Gen. 21:3. Jacob —28:1-35:29. See "Jacob"—Gen. 25:26. Esau—36:1-43. See "Esau"—Gen. 27:1. Joseph—37:1-50:26. See "Joseph"—Gen. 30:24.))

4. Bullinger's Companion Bible.

(Ethelbert. W. Bullinger. 1837-1913. (1900-1913))

(The Companion Bible has continued to be published as a most useful Study Bible. Bullinger's works as his Greek-English Lexicon-Concordance of the N.T., Figures of Speech of the Bible, How to Enjoy the Bible, Gospel in the Stars, Bible Numbers, Church Epistles, and many more have been used to produce the Companion Bible. He uses the AKJV of 1611, and with Structures, Notes both critical and explanatory and suggestive, he comments on most of the verses of Scripture. It is accompanied by some 200 Appendixes covering or digesting or summarizing many of his studies and writings. He is one of the influential scholars of the modern age of the church, and as his great forbear of the Protestant Reformation, he has helped in reforming the modern churches, and as often been the mentor of many Christian students and teachers (as Dake's Annotated Bible.)

(His outline structure of Genesis is in two parts the Introduction and the 11 Generations (taking the Book of Generations Adam as the same as all the other 10 that begin with "these") and divides the 11 Generations in 3 sections of Mankind and Terah and Hebrews (Chosen People). He is a careful scholar and his comments and notes even when his doctrine goes against common beliefs are always instructive. Though he has been used by many in classic church heresies to fortify their doctrines, like the Arians and other anti-Trinitarians, he himself remained faithful and honored in the Anglican Church, and became the head of the Trinitarian Bible Society. He was fond of Ginsburg and Edersheim, as well as a host of Plymouth Brethren and the Dispensational School.)

4. Scofield's Reference Bible:

(1909.1917.1967.Cyrus I. Scofield, Editor, and co-editors of Weston, Gray, Erdman, Moorhead, Harris, Gaebelin and Pierson.)

(Its features are a new system of Topical References, and its Annotations of Scripture Themes and Doctrines. It was and still is published by Oxford University Press; and it has been revised several times, and of late even replacing some of Scofield's comments.)

(Often called the Brethren or Dispensational Bible, it was the first Bible I bought at 17 and used for several years, and then I used the Companion Bible for a while, then Dakes, and the Variorum Cross-Reference, and finally settled on the American Standard Bible then on the New ASB). And in these last 20 years have returned to the AKJV.)

Preface to Reader:

This edition of the Bible had its origin in the increasing conviction of the Editor through thirty years' study and use of the Scriptures as pastor, teacher, writer, and lecturer upon biblical themes, that all of the many excellent and useful editions of the Word of God left much to be desired. Gradually the elements which must combine to facilitate the study and intelligent use of the Bible became clear to his mind. These he has, with the invaluable collaboration of a wide circle of spiritual and experienced Bible students and teachers, in England and the United States, endeavored, with what measure of success others must now judge, to embody in the present work. The distinctive features are as follows....

The Editor disclaims originality. Other men have labored; he has but entered into their labors. The results of the study of God's Word by learned and spiritual men, in every division of the church and in every land, during the last fifty years, under the advantage of a perfected text, already form a vast literature, inaccessible to most Christian workers. The Editor has proposed to himself the modest if laborious task of summarizing, arranging, and condensing this mass of material.

That he has been able to accomplish this task at all is due in very large measure to the valuable suggestions and co-operation of the Consulting Editors, who have freely given of their time and the treasures of their scholarship to this work. It is due to them to say that the Editor alone is responsible for the final form of notes and definitions. The Editor's acknowledgments are also due to a very wide circle of learned and spiritual brethren in Europe and America to whose labors he is indebted for suggestions of inestimable value. It may not be invidious to mention among these Professor James Barrelet, of the Theological Faculty of Lausanne, Professors Sayce, and Margoliouth, of Oxford, Mr. Walter Scott, the eminent Bible teacher, and Professor C. R. Erdman, of Princeton.

Finally, grateful thanks are due to those whose generous material assistance has made possible the preparation of a work involving years of time, and repeated journeys to the centers of biblical learning abroad.

The completed work is now dedicated to the service amongst men of that Loving and Holy God, whose marvelous grace In Christ Jesus it seeks to exalt

Introduction to Genesis:

Genesis is the book of beginnings. It records not only the beginning of the heavens and the earth, and of plant, animal, and human life, but also of all human institutions and relationships. Typically, it speaks of the new birth, the new creation, where all was chaos and ruin.

With Genesis begins also that progressive self-revelation of God which culminates in Christ. 1 be three primary names of Deity, Elohim, Jehovah, and Adonai, and the five most important of

the compound names, occur in Genesis; and that in an ordered progression which could not be changed without confusion.

The problem of sin as affecting man's condition in the earth, and his relation to God, and the divine solution of that problem are here in essence. Of the eight great covenants which condition human life and the divine redemption, four, the Edenic, Adamic, Noahic, and Abrahamic Covenants, are in this book; and these are the fundamental covenants to which the other four, the Mosaic, Palestinian, Davidic, and New Covenants, are related chiefly as adding detail or development.

Genesis enters into the very structure of the New Testament, in which it is quoted above sixty times in seventeen books. In a profound sense, therefore, the roots of all subsequent revelation are planted deep in Genesis, and whoever would truly comprehend that revelation must begin here.

The inspiration of Genesis and its character as a divine revelation are authenticated by the testimony of history, and by the testimony of Christ (Mt six. 4-6; xxiv. 37-39; Mk. x. 4-9; Lk. xi. 49-51; xvii. 36-29, 3*; John 1. 5; vii. 31-33; viii. 44, 56).

Genesis is in five chief divisions: I. Creation (1. i-ii. 35). II. The Fall and Redemption (iii. i-iv. 7). m. The Diverse Seeds, Cain and Seth, to the Flood (iv. 8-vii. 34). IV. The Flood to Babel (viii i-xi. 9). V. From the call of Abram to the death of Joseph (xi. 10-L 36).))

5. Dake's Annotated Reference Bible:

(Finis J Dake.1902-1987.)

(Published 1961, N.T., 1963 complete. with Notes, Concordances, and Index. Converted at 17 among the Pentecostals, was given to Scriptures against many popular doctrines, found much help in other Christians teachings. He claims that God gifted him to remember thousand of scriptures without conscience memorization, and that by his death he had spent some 100,000 hours devoted to Bible Studies. I first used his New Testament in 1970, then later his Old and New Testaments, but by 1974 was dissatisfied with his doctrines and borrowed notes from Bullinger and Scofield without giving notice and credit. I still use his Bible but have not a great appreciation as those of the Pentecostals or Charismatics. The Dake family owns and publishes his works. It is evident that Dake's earlier writings before 1960 all went into the notes of his Annotated Bible. Example: "The original manuscript of Revelation Expounded was written in 1926 when he was twenty-four years of age. Originally God's Plan for Man was designed as a 3 year Bible course in 1948, and now has circled the world as a classic theological work on the simple and plain literal truths of the Bible.". Bible Truths Unmasked (1950))`

From their Website:

"The Dake Annotated Reference Bible is called by many names: the Dakes Bible, Dake's Bible, the Dake Bible, Dake's Annotated Bible, Dake Study Bible, Dake Annotated Bible and some have even called it the Dake Anointed Bible, etc. But no matter what it is called, it is simply the best study Bible available today!

The Dake Annotated Reference Bible is like no other study Bible on the market. A lifetime of study and painstaking research went into it. The Dake Bible has 35,000 commentary notes, 500,000 cross/chain references and 9,000 outline headings. In essence the Dake Bible gives you more resources for personal study than you'll find in any other Bible. Period!

Yet it's not just the number of notes, references and headings that sets the Dake Bible apart. It's what those tools do for you. In the pages of the Dake Study Bible, thousands of passages are amplified; In the Dake Bible obscure readings are made clear; In the Dake Bible ancient customs are explained, along with matters of history, culture and geography. Greek and Hebrew words and idioms are handled. In addition, parables, types, symbols, allegories and figures of speech are dealt with. Dispensational issues are treated in a systematic fashion, along with hundreds of details of biblical prophecy. All this and so much more can be found in the Dake Bible. In other words, the Dake Bible is the ultimate tool to help you truly understand Scripture and "rightly divide the word of truth."

The general principle Finis Dake adhered to throughout the Dakes Bible is that of literalizing instead of spiritualizing. Statements of fact and historical accounts are accepted as such. THE RULE OBSERVED IS: Take the Bible literally wherein it is at all possible; if symbolic, figurative or typical language is used, then look for the literal truth it intends to convey.

If you want the best study and reference Bible then sooner or later you're going to own a Dakes, a "Dake Annotated Reference Bible!" Why not now? ")

Before I conclude with the last three Study Bibles I must confess that there are many others to a lesser extent than these, but there are some that have helped in my early years in Christ, and among those is the McGee's "Through the Bible in 5 Years" originally as a Radio Broadcast, then put in print. Thompson's Chain Reference Bible. I make no mention of many older Study Bibles in English and other tongues, as well as so many newer ones.

6. Jerusalem Bible: (French and English). Roman Catholic Study Bible:

(English Edition 1966. French La Bible de Jerusalem, 1956. 1961. Collaboration of many scholars. It has Lengthy Introduction to the Pentateuch; with Many Notes and Articles. General Editor Alrexander Jones. The list of all those who have helped in the preparation of this Bible is too long to be given in its entirety. The principal collaborators in translation and literary revision were:[some dozen named].

(Nihil Obstut: Imprimatur: Lionel Swain, S.T.L., L.S.S. John Cardinal Heenan Westminster, July 4, 1966 The introductions and notes of this Bible are, with minor variations and revisions a translation of those which appear in La Bible de Jerusalem published by Les Editions du Cerf, Paris, (one volume edition, 1961, but modified in the light of the subsequent revised fascicule edition) under the general editorship of Pbe Roland de Vaux, O.P The English text of the Bible itself, though translated from the ancient text, owes a large debt to the work of the many scholars who collaborated to produce La Bible de Jerusalem, a debt which the publishers of this English Bible gratefully acknowledge.)

((Editors Foreword: The form and nature of this edition of the Holy Bible have been determined by two of the principal dangers facing the Christian religion today. The first is the reduction of Christianity to the status of a relic- affectionately regarded, it is true, but considered irrelevant to our times. The second is its rejection as a mythology, born and cherished in emotion with nothing at all to say to the mind. What threatens the mother

threatens her two children even more seriously: I mean Christianity's adopted child, which is the Old Testament, and her natural child, which is the New. The Christian faith, after all, has been able without betrayal to adjust itself to the needs of succeeding centuries and decades. The Bible, on the other hand, is of its nature a written charter guaranteed (as Christians believe) by the Spirit of God, crystallized in antiquity, never to be changed-and what is crystallized may be thought by some to be fossilized. Now for Christian thinking in the twentieth century two slogans have been widely adopted: *aggiornamento*, or keeping abreast of the times, and *approfondimento*, or deepening of theological thought. This double programme must be for the Bible too. Its first part can be carried out by translating into the language we use today, its second part by providing notes which are neither sectarian nor superficial. This twofold need has long been appreciated, and strong action was taken in France when, under the influence of the late Pire Chiffot, Editions du Cerf appealed to the Dominican Biblical School in Jerusalem to meet it. This led to the production of separate fascicules with a full textual critical apparatus for the individual books of the Bible, and with extensive notes. Subsequently, in 1956, a one-volume edition appeared which came to be known popularly as *La Bible de Jerusalem*: a careful system of cross-reference enabled this edition to include all the information from the fascicules which could be useful to the thoughtful reader or to the student. This present volume is its English equivalent. The introductions and notes are a direct translation from the French, though revised and brought up to date in some places-account being taken of the decisions and general implications of the Second Vatican Council.

First Note on verse one:

1 a: This narrative, ascribed to the 'Priestly' source, is less concrete and more theological than that which follows. 24-25: it aims at a logical and exhaustive classification of beings whose creation is deliberately fitted into the framework of a week which closes with the Sabbath day of rest. These beings come forth from nothing at God's command; they emerge in order of dignity: man. God's image and creation's king, comes last. The text makes use of the primitive science of its day. It would be a mistake to seek points of agreement between this schematic presentation and the data of modern science, but it is important to notice that although it bears the stamp of its period this literary form conveys a revelation of one. Transcendent God, existing before the world which he created --a revelation valid for all time.

Genesis falls into two unequal parts. Chapters 1-11 deal with primordial history; they introduce us to the story of salvation, the theme that runs through the whole Bible. They search back into the origin of the world and survey the whole human race. They tell of the creation of the universe (first account of the creation) and man (second account of the creation and Paradise), of the Fall and its consequences, of the increasing human wickedness which earned the punishment of the Flood. The repopulation of the earth starts with Noah but our attention is directed ultimately to Abraham, father of the chosen people, by way of a series of narrowing genealogical tables. Chapters 12-50 deal with patriarchal history; they portray the great ancestors of Israel. Abraham is the man of faith; God rewards his obedience with a promise of posterity for himself and, for his descendants, possession of the Holy Land (12:1-25:18). Jacob is the man of guile who supplants Esau his brother; by a trick he secures the blessing of his father Isaac and he proves himself more crafty than his uncle Laban. But all his cunning would have

been useless if God had not preferred him to Esau before his birth or renewed the promise and covenant granted to Abraham (25:19 to ch. 36). The career of Isaac, Abraham's son and Jacob's father, is described more in relation to these two than for its own sake; he is a relatively colorless figure. The twelve sons of Jacob are the ancestors of the Twelve Tribes of Israel. The concluding chapters of Genesis (37-50) are entirely devoted to one of them: Joseph, the man of wisdom. The Joseph-cycle, so different from the foregoing narratives, bears no trace of God's visible intervention, nor does it contain any new revelation. Its absorbing purpose is to drive home the lesson that the virtue of the wise man is rewarded and that Providence turns man's shortcomings to advantage. Genesis is complete in itself, the history of the ancestors. The three books that follow have for their common framework the life of Moses. They recount the formation of the chosen people and show how its social and religious law was constituted.))

7. Lee's Recovery Version Bible:

(The Holy Bible Recovery Version. Witness Lee. 1905 -1997. (1985 (N.T.). 1991.1995. 1999. 2003. New Testament outlines charts, footnotes, and references composed by Witness Lee. Bible text translated from the original languages by the Editorial Section. Old Testament outlines and footnotes compiled by the Editorial Section from the ministry of Witness Lee. Old Testament references composed by the Editorial Section. Copyrighted and Published and Distributed by the Living Stream Ministry Anaheim, California.)

(From their Website :)

("We thank the Lord that His precious Word is so available to us today. It has not always been so. In fact, from the sixth to the fourteenth centuries, the Bible was largely inaccessible to the public. During this period, the bright light contained in the Bible and many of the precious truths revealed in it and enjoyed by the early Christians were not generally available. Since the 1500s, beginning with Martin Luther's groundbreaking realization that justification is by faith, the Lord has continued to gradually recover more light and truth from His Word. This recovery in spiritual and scriptural understanding has ushered in a corresponding recovery in both the individual and the corporate aspects of the Christian life. The Recovery Version of the Bible is so named because its text and footnotes crystallize many of these truths and experiences.

In 1385 John Wycliffe translated the Bible into English from the Latin Vulgate. This translation and its subsequent distribution was instrumental in opening the door to the spread of the truth. Around 1525 the Bible was translated into English directly from the original languages by William Tyndale. Since then many excellent English translations have followed. The Recovery Version of the Bible is translated from the original languages according to principles and standards of translation established by major English translations of the last five centuries.

The Recovery Version of the Bible was translated and revised by the Editorial Section of Living Stream Ministry from 1974 to 2003. The Recovery Version of the Bible contains numerous study aids, including, the subject and background of each book; detailed, interpretive outlines, enlightening footnotes, valuable cross-references, and a variety of useful charts and maps. All of these study aids were written by Witness Lee, who received much help from the writings of noted Bible expositors throughout church history, including his co-worker, Watchman Nee. The

New Testament Recovery Version in its current format in English was published in 1991, and it is also available in Chinese, Spanish, Russian, Japanese, and several other languages. The Recovery Version of the Bible, including outlines, footnotes, and cross-references for both the Old and New Testaments, is now available.")

(Features:

"An outline of each book, both at the beginning of the book and embedded within the text
Introductory information giving a concise historical background of each book

The subject of each book providing an overview and point of the book

Over 9,000 extensive footnotes - New Testament count

Over 13,000 cross-references - New Testament count

Charts and maps Text embodying extensive research into the meaning of the original languages and expressing this meaning accurately.") (I add that it follows the tradition of the Revisers (RS) of the AKJV especially that of ASV, some influence by Darby, and much like the NASB.).

(From the Introduction to 1st Ed. of 2003: The Recovery Version is a product of nearly three decades on labor on God's Holy Word. It followed the ongoing Life-Study of the Bible, from 1974-1995 to 2003. The Life-study of the N.T. was published in 17 vols. and that of the O.T. in 15 vols. The Life-study had a new translation to each book, with footnotes and outlines and cross references, then revised and enlarged as the finished work was completed, first the New Testament then the entire Bible and since then revised and enlarged to the 2003 edition. The Hebrew text was the Kittel's Biblia Hebraica Stuttgartensia (BHS rev. 1990 ed.), the New Testament Greek text was Nestle-Aland Novum Testamentum Graece, 26th.ed. An explanation is given as to the use of the Divine Name (YHWH) in the translation instead of LORD, and the common pronunciation as Jehovah instead of a newer form.)

("Lee, at the age of 19, [first as Southern Baptist then afterwards as Pentecostal) began preaching. Early in his service, he met Watchman Nee [then a Brethren then neo-brethren] and began to labor together with him. In 1949 he was sent by Watchman Nee to Taiwan. In 1962 he came to the United States (to L.A. then Anaheim) and began to minister here. He ministered in weekly meetings and in weekend conferences, delivering several thousand spoken messages until 1997. He gave his last public conference in February 1997 at the age of 91."). (I may add that from 1973 till his death I have heard Lee in his conferences, have at times involved in the Lord's Recovery and the Local Churches. I regard them as a neo-brethren group with the marks of Darby, Sparks, Nee and Lee. I have found their interest to be exclusively Christ and the Church in new dispensational way, or the Economy of God, via the Living Stream Ministry. The notion that they are like the extreme modern cults is wrong. Their exclusivity is shared by many such groups who believe they are preserving God's deposit and the Lord's interest. The ministry and doctrine and practice or experience is that of the spiritual path of Christians seeking to have and display Christian a corporate way. I regard them harmless though radical, but no more so than many other Protestants or Fundamentalists like those found commonly in the Pentecostal and Charismatic circles.)

From the Recovery Version on Genesis:

Genesis is divided in three parts: God's Creation (ch. 1-2) and Man's Fall through Satan's Corruption (ch. 3-11) and Jehovah's Calling (ch. 12-50). These are sub-divided following the major concepts: for example the Creation is God's Desire and Purpose and then God's Procedures (Process) to fulfill His Purpose. These are further subdivided as the verses are interpreted in unfolding the Word. The Generations are interpreted as subject to the greater doctrines of the Word and the natural divisions ignored. The notes on Genesis are more numerous than in other O.T. book, and perhaps more than any in the N.T. when calculated by percent. Genesis opens with this Subject of God Created Satan Corrupted, Man Fell, and Jehovah Promised to Save.

The first footnote introduces the Bible as God's complete written revelation to man. The major revelation is the divine economy of the unique Triune God. God's economy, in its centrality and universality, of the all-inclusive and unsearchable rich Christ, as the embodiment and expression of the Triune God. Its goal is the church as the Body, the fullness, the expression, of Christ consummating in the New Jerusalem as the union, mingling, and incorporation of the processed and consummated Triune God and His redeemed, regenerated, transformed, and glorified tripartite people. This is accomplished and revealed progressively from start to finish; in the O.T. types and portraits, and the N.T. fulfillment. Genesis gives birth to and is the origin of the divine truths in the Holy Word. The seeds are sown and then grow and develop in the O.T. and more so in the N.T., and harvested in the Book of Revelation. Genesis is a miniature of the Bible; and pictures Christ in types and details.

8. NET Bible: (New English Translation) of Bible.org and netbible.com, copyrighted by Biblical Studies Press, L.L.C., 1996-2003-2005-2013. This Study Bible is easily found on the Internet, it already has become popular and essential to many. The printed editions are also available.

From their website: Preface and Introduction and FAQ:

((1- Why does Bible.org exist? We exist to freely share the good news from God to the entire world so you can KNOW the Truth about life and eternity. We provide free access on the Internet to the finest, most trustworthy biblical truths and materials.

We also provide free online access to the NET Bible at <http://netbible.org>.

2- Why are you focusing on an Internet ministry? We think that the presence of the Internet is as significant as the invention of the printing press. Why? The Internet can distribute material globally at a faster pace and much lower cost. The Internet allows authors for the first time in history the ability to give everyone on earth free access to the finest, most trustworthy biblical truths and materials.

With this distribution of God's truths, we can literally reach everyone on earth and complete the Great Commission in one generation. Christians around the world can make their life count for eternity as they become equipped for global impact.

3- Our Team : The Bible.org Team is comprised of gifted Evangelical Christians.))

((The NET Bible (New English Translation) is a completely new translation of the Bible with 60,932 translators' notes! It was completed by more than 25 scholars – experts in the original

biblical languages – who worked directly from the best currently available Hebrew, Aramaic, and Greek texts. Turn the pages and see the breadth of the translators' notes, documenting their decisions and choices as they worked.

The translators' notes make the original languages far more accessible, allowing you to look over the translator's shoulder at the very process of translation. This level of documentation is a first for a Bible translation, making transparent the textual basis and the rationale for key renderings (including major interpretive options and alternative translations).

This unparalleled level of detail helps connect people to the Bible in the original languages in a way never before possible without years of study of Hebrew, Aramaic, and Greek. It unlocks the riches of the Bible's truth from entirely new perspectives.

Produced for ministry

Our ministry, bible.org, was created to be a source of trustworthy Bible study resources for the world, so that everyone is guaranteed free access to these high quality materials. In the second year of bible.org's ministry (1995) it became clear that a free online Bible would be needed on the bible.org website since copyrighted Bibles can't be quoted in a huge collection of online studies.

The NET Bible project was commissioned to create a faithful Bible translation that could be placed on the Internet, downloaded for free, and used around the world for ministry. The Bible is God's gift to humanity – it should be free. (Go to www.bible.org and download your free copy.) Permission is available for the NET Bible to be printed royalty-free for organizations like The Gideons International who print and distribute Bibles for charity. The NET Bible (with all the translators' notes) has also been provided to Wycliffe Bible Translators to assist their field translators. The NET Bible Society is working with other groups and Bible Societies to provide the NET Bible translators' notes to complement fresh translations in other languages. A Chinese translation team is currently at work on a new translation which incorporates the NET Bible translators' notes in Chinese, making them available to an additional 1.5 billion people. Parallel projects involving other languages are also in progress.

Now serving individuals in 170 different countries on an average day, bible.org is the largest Bible study resource on the Internet with over 40,000 pages of Bible study materials currently available online for free. Also included are topical forums (www.bible.org/forum) where visitors to the site can dialogue and learn from each other. All this is done to support local church ministries and to build an effective online community of believers. Our passion is to see every person become mature in Christ and competent to teach and train others.

Accountability, transparency, and feedback

The most important translation concept

Copyright Innovations – Toward a New Model

We don't like the copyright notice on the second page of the NET Bible, but we don't yet know the best way to fix it. The reason for this dilemma is that we stand at the beginning of a new era made possible by the Internet. New approaches to ministry, publishing, distribution, and collaboration are made possible by the Internet. When the first Bibles and books began to

be printed rather than copied by hand, new issues emerged (plagiarism, author's rights, freedom of the press versus censorship, copyright laws, etc.). It is now time to recognize that the copyright and permissions conventions carried over from printed books must now be upgraded for the Internet age. The innovations will create new opportunities for ministry while also providing new opportunities for authors to support themselves. We believe that 1 Tim 5:17-18 (the author has the right to be paid) and Lev 23:22 (allow the poor and foreigner free access) can be simultaneously satisfied far better with a new Internet model.

The Problem: It's difficult to quote a modern Bible translation legally
How we intend to solve the problem

Characteristics of a good solution

The NET Bible is the first Bible ever to be beta-tested on the Internet. In this beta-testing process all working drafts of the NET Bible were posted on www.bible.org for public review and comment. The significance of this is that the NET Bible team, from day one, has been listening to its readers. The purpose of the public review and comment was not to achieve a consensus translation, but to be accountable, to be transparent, and to request that millions of people provide feedback on the faithfulness and clarity of the translation as well as on the translators' notes. Countless valuable suggestions have been made by scholars, by junior high school students, by college professors, and by lay Christians who speak English as a second language. Because of the open approach of the NET Bible team, the resulting product has been enriched immeasurably. Each one of us comes to the Bible from a different perspective; scholars need to listen to the person in the pew as much as the layperson needs to listen to scholars. The translation reflects the latest scholarship, and the sources are cited in the translators' notes and documented in the appendices. The NET Bible is a truly symbiotic effort between the insights of biblical scholars and the needs of lay Christians. The combined effect of the notes and the nine year public review process has reinforced the translation's primary goal of faithfulness to the original languages. By creating a translation environment that is responsible both to the world's scholars and to lay readers, the NET Bible was read, studied, and checked by more eyes than any Bible translation in history.

The most important translation concept

The most important translation of the Bible is not from the original languages to English, but from the printed page into your life. If you have never read through a complete book of the Bible, we suggest you begin by reading the Gospel of John. We encourage you to recognize that the Bible is not merely a book. It is God's message to us all, and God continues to speak through it today. There is, after all, a reason far more Bibles have been produced than any book in history. Read it and see.

Introduction to the First Edition

((Welcome to the First Edition of the NET BIBLE with all 60,932 translators' notes! We want to thank the millions of online NET BIBLE users and the students, teachers, and churches who have made the NET BIBLE a part of their daily Bible study, reading, and worship. Their countless

observations have been a valuable addition to the NET BIBLE team's methodical editing of the translation during its 10-year development. More people from more countries have used and reviewed the NET BIBLE during its production than any Bible translation in history – and you are still invited to join that process! The First Edition signifies the transition from development and beta testing to official release of the translation. The NET BIBLE text (notes excluded) has now been frozen for 5 years. The next set of upgrades and improvements is planned for release in 2010. During the initial 10-year translation effort, the final 8 years were primarily spent editing and improving the translation of the biblical text. Consequently, the translators' notes have not been edited to the same degree as the biblical text itself. Improvements and enhancements to the NET BIBLE's notes therefore will be made on a continual basis.

What you have in your hands – or on your computer monitor, laptop, mobile phone or handheld – represents a new approach to Bible translation and a fresh approach to ministry for the new millennium. The NET BIBLE was planned from the very beginning to be available for free on the Internet. The decision to produce for the first time large quantities of Bibles on Gutenberg's improved press in 1454-1455 sparked a revolution and provided a dramatic increase in the availability of Bibles and biblical study materials in many languages, but over five centuries later many people throughout the world cannot access Bibles and biblical study resources because of their high cost and because some governments attempt to prevent their citizens from ever encountering the Bible. The primary goal of the NET BIBLE project was to leverage the Internet to meet these two critical needs. The Internet represents the single best opportunity for ministry in history because electronic distribution via the Internet allows relatively free delivery of unlimited numbers of Bibles and unlimited amounts of biblical study resources to anyone worldwide who could otherwise not afford them or access them – for zero incremental cost. Organizations willing to share materials on the Internet will accomplish the Great Commission of Matthew 28:19-20 more efficiently than those which follow older ministry models alone. The impact of a publishing ministry can increase by leaps and bounds because it is no longer limited by the number of copies of materials it can afford to print and give away. The NET BIBLE was created to be the first major modern English translation available free on the Internet for download and use in Bible studies and other teaching materials so that the opportunities provided by the Internet could be maximized. Authors, teachers, pastors, and translators are now ensured that their life's work can be offered anywhere – even shared freely on the Internet – using verses quoted from the NET BIBLE. They can now work to create high quality biblical study materials confident in knowing that permission has been granted for works of ministry that will be offered for free to others. We are pleased to be the first to do this, and we hope many others will join with us in this effort to put ministry first.

Translators' Notes – unprecedented transparency for serious Bible students

The 60,932 translators' notes included with the NET Bible are another result of our Internet focus. Bible readers are often not aware that every translation makes many interpretive decisions for them. One goal of the NET Bible project was to find a way to help the reader see the decisions and choices that went into the translation. The answer was to include notes produced by the translators while they worked through the issues and options confronting them as they did the work of translation – thus providing an unprecedented level of transparency for users. In fact, the nature of the Internet allows unlimited notes. These notes

provide an extended dialogue between translator and reader about the alternatives for translation, options for interpretation, and finer nuances which are usually lost in translation. After the drafts and first rounds of editing were completed, we discovered that the thousands of notes we had accumulated could be made to fit on the printed page in addition to the electronic format. What you are now reading, on printed paper or on a digital screen is the First Edition of the NET Bible complete with all the translators' notes. Never before in the history of the Bible has a translation been published which includes explanatory notes from the translators and editors as to why the preferred translation was chosen and what the other alternatives are. Students of the Bible, future Bible translators,¹ and biblical scholars will all benefit from these unparalleled translators' notes.² One of the goals of the NET Bible with the complete set of translators' notes is to allow the general public – as well as Bible students, pastors, missionaries, and Bible translators in the field – to be able to know what the translators of the NET Bible were thinking when a phrase or verse was rendered in a particular way. Many times the translator will have made informed decisions based on facts about grammatical, lexical, historical, and textual data not readily available to English-speaking students of the Bible. This information is now easily accessible through the translators' notes.

In short, the NET Bible that you now hold is different from all the Bible translations that have come before it. It represents a truly new departure in the way Bible translations are presented to the general public. With a translation as revolutionary as the NET Bible, you no doubt have some additional questions. The remainder of this Introduction addresses in question-and-answer format the most frequently asked questions, to help you understand what the NET Bible is about and how it differs from the many other Bible translations available to the English-speaking reader today.

What is the NET Bible?

The NET Bible is a completely new translation of the Bible, not a revision or an update of a previous English version. It was completed by more than 25 biblical scholars – experts in the original biblical languages – who worked directly from the best currently available Hebrew, Aramaic, and Greek texts. Most of these scholars teach Old or New Testament exegesis in seminaries and graduate schools. Furthermore, the translator assigned to prepare the first draft of the translation and notes for each book of the Bible was chosen in every instance because of his or her extensive work in that particular book – not only involving teaching but writing and research as well, often extending over several decades. Many of the translators and editors have also participated in other translation projects. They have been assisted by doctoral students and advised by style consultants and Wycliffe field translators. Hence, the notes alone are the cumulative result of hundreds of thousands of hours of biblical and linguistic research applied to the particular problems of accurately translating and interpreting the text. The translators' notes, most of which were created at the same time as the initial drafts of the translation itself, enable the reader of the NET Bible to “look over the shoulders” of the translators as they worked and gain insight into their decisions and choices to an extent never before possible in an English translation.

Why do we need yet another translation of the Bible?

What is the cornerstone and guiding principle of our ministry?

Bible.org is guided by the principle of “Ministry First.” Our translation team desires to follow the Bible’s teaching with regard to the distribution of God’s word versus the sales of printed Bibles for massive profits. The NET Bible team has reflected on the model described in Leviticus 23:22 and asked how Bible publishers ensure that they “not completely harvest the corner of their field...for the poor and the foreigner.” Our ‘crop’ is a Bible translation. Even though some for-profit Bible publishers have allowed Bible societies to print and give away millions of Bibles, the amount of funds available to all Bible societies and publishers in all of history does not come close to being able to actually give a free printed Bible to all of the two billion people who have some ability to read English. This is why we feel so strongly that the NET Bible must not only be available for viewing on the Internet, but also for free downloading and use by everyone, worldwide, for free, forever. It is a cornerstone and guiding principle of our ministry. This approach helps us come closer to fulfilling the Great Commission of Matthew 28:19-20 by allowing all people of all nations on earth to learn what God has revealed in his word for them to understand and obey. Learning and following the Bible’s instructions must apply to Bible translators and publishers as well as Bible students. This is why we offer the NET Bible for free to the world – because we desire to offer Bibles and Bible study resources for free to those who cannot afford to pay for them. Now you know why the NET Bible is available for download and use in Bible studies free to all people, everywhere. These are exciting times, and while we are honored to have been the first modern English translation to do this, we are pleased to see that many other modern English translations are now posted on the Internet for free use as well. As a pioneer in this space, the NET Bible goes beyond just offering free online use and actually offers people around the world the ability to obtain a free download of the entire NET Bible in a popular word processing format as well as a searchable electronic NET Bible for free so that you can easily study for yourself and then write study materials quoting the NET Bible for use by others. We call this a “Ministry First” model, where ministry always takes priority.

The NET Bible Society is working with other groups and Bible Societies to provide the NET Bible translators’ notes to complement fresh translations in other languages. A Chinese translation team is currently at work on a new translation which incorporates the NET Bible translators’ notes in Chinese, making them available to an additional 1.5 billion people. These notes are even more essential in Chinese (and other languages) because they incorporate citations and applications of critical biblical reference materials that are unlikely to be translated into Chinese (and other languages) in the foreseeable future. These tools are not simply to make the translation better, but also to provide a window into the original languages using resources otherwise unavailable. Refer to the List of Cited Works in the appendices and the translators’ notes for examples. Parallel projects involving other languages are also in progress.

What is the NET Bible’s place in the history of English Bible translation?
Want to help create a NET Bible in your native language?

Until 1885, when the Revised Version was published in England, the King James Version (known in England as the Authorized Version) reigned supreme. An American version of the

revision, known as the American Standard Version, was published in 1901. The twentieth century saw the publication of a number of Bibles and New Testaments, among them James Moffatt's (NT 1913; OT 1924) and E. J. Goodspeed's (NT 1923), which combined with the Old Testament by A. Gordon, T. Meek, J. M. Powis Smith, and L. Waterman (1935) was published the same year as *The Bible: An American Translation*. One of the most important English translations of the twentieth century was the Revised Standard Version (NT 1946; complete Bible, 1952). This was a thoroughgoing revision of the KJV and ASV which many consider to be the first of the "modern" translations. The publication of the RSV was only the beginning of a flood of translations and paraphrases, including (among others) J. B. Phillips' *The New Testament in Modern English* (1958), the *Amplified Bible* (1965), the *Jerusalem Bible* (1966), the *New American Bible* (1970), the *New English Bible* (1970), the *New American Standard Bible* (1971), *The Living Bible* (1971), and the *New International Version* (1973).

Over thirty years have passed since the release of the NIV New Testament.⁵ This major English translation is taken as a benchmark because (unlike many others) it was not a revision or update of an existing translation or a successor to a previous translation.⁶ During these thirty years neither biblical scholarship nor the English language itself has stood still.⁷ The NET Bible is the first completely new translation of the Bible to be produced in the age of the Internet with full computer networking support involving collaborative file sharing, data storage and retrieval, and the creation of task-specific databases. Biblical scholars exchanged not only e-mail but entire documents over computer networks and the Internet for constant editorial revision and correction. Electronic versions of standard lexical and grammatical reference works enabled translators and editors to work much more rapidly than if they were dependent on paper copies of these materials. Materials were posted on the Internet at www.bible.org from the very beginning, with seven complete books along with their accompanying translators' notes available online in 1996, less than one full year after the beginning of the project. This allowed literally millions of people to "beta test" the translation and notes, making countless valuable suggestions to the translators and editors. The result was not a consensus translation (since all the comments and suggestions were carefully reviewed by the translators and editors), but a translation produced with an unparalleled level of transparency. This in turn created a high level of accountability, not to a particular group or denomination, but to the Church worldwide. The NET Bible truly is the first English translation for the next millennium, representing a step potentially more significant than the use of Gutenberg's improved printing press for mass producing Bibles in 1455. The original authors of the Bible made the books and letters they had written available to everyone for free. That is what we are now doing electronically, and we believe that use of the Internet to distribute Bibles and Bible study resources globally represents the most efficient publishing and ministry model available in history. To a server on the Internet, distributing 6 billion copies – one for every person on earth! – costs almost nothing, unlike all previous methods of distributing Bibles. The Internet represents the single best opportunity for ministry in the history of the world. The mission of bible.org is to leverage the power of the Internet to provide people and ministries worldwide with universal access to the NET Bible and other trustworthy Bible study resources at an affordable cost – free!

How did the NET Bible project begin?

What is unique and distinctive about the NET Bible?

In addition to format and content, the broad framework of the project is unique among translations. The NET Bible is not funded by any particular denomination, church, or special interest group. This has directly impacted the content: Translators and editors were left free to follow where the text leads and translate as they thought best. There has never been pressure to make sure the text reads a certain way or conforms to a particular doctrinal statement. The NET Bible is responsible and accountable to the universal body of Christ, the church worldwide. Through publication on the Internet and free distribution of the text, the editors and translators have submitted the NET Bible to their brothers and sisters in Christ all over the world. The questions, comments, and feedback received from them are examined very carefully, and the translation and notes have been constantly reevaluated in response. This dynamic process has yielded a Bible that is honest to the original text of the Bible, yet valuable and acceptable to Bible readers everywhere.

How do you know something isn't "lost in translation"?

What is the significance of the NET Bible's name?

How large was the NET Bible Translation Committee?

A major consideration during the initial planning stage was the size of the translation committee. More than one person should do the work of translation, to avoid the unintentional idiosyncrasies that inevitably result from a single individual working in isolation from a community of colleagues. At the same time, it was obvious to all of us that a smaller group of about 25 scholars who shared a number of basic assumptions and followed generally similar approaches to the biblical text in terms of interpretive method and general philosophy of translation would be able to work quickly and efficiently. This proved accurate and valuable and the time from the commencement of the project to the posting of the first complete New Testament on the Internet was a remarkable 32 months. The list of translators is included on page 26*.

How was the NET BIBLE actually made?

Who decided what kind of translation the NET Bible was going to be?

No denomination, church, agency, or publisher determined the nature of the NET Bible translation beforehand. It was a translation conceived and designed by biblical scholars themselves who were primarily specialists in the biblical languages and in the exegesis (interpretation) of the biblical text. At the beginning of the project the Executive Steering Committee, composed of members of both the Old and New Testament Editorial Committees plus the Project Director, held extensive discussions before approving the "Guidelines for Translators" (now known as the "NET Bible Principles of Translation" and included in the printed edition as the first item in the Appendices) which set forth the basic character of the NET Bible translation and notes. Faithfulness to the Hebrew, Aramaic, and Greek in which the biblical documents were originally written was the primary concern. This frequently extended even to the connectives ("for," "then," "so," "now") used to introduce clauses, sentences, and paragraphs in the original languages. These conjunctions are often omitted in contemporary

English translations since current English style does not use them extensively to indicate transitions and argument flow. However, the Executive Steering Committee felt that in many cases it was important to preserve these connections so that the modern reader would understand the argument flow. (In some cases where this would result in awkward English style, these conjunctions have been indicated in the translators' notes that accompany the text – another example of how the NET Bible text and translators' notes work together to convey meaning.)

Introduction to the First Edition

Translators' Notes – unprecedented transparency for serious Bible students

Why do we need yet another translation of the Bible?

What is the cornerstone and guiding principle of our ministry? ("Ministry First'.)

What is the NET Bible's place in the history of English Bible translation?

What is the NET Bible team's request?

No matter how bad or good a translation may be, it will do you no good at all unless you read and study it! The words of the Prologue to Ecclesiasticus¹⁸ (also known as Sirach) are appropriate here: "You are therefore urged to read with good will and attention, and to be indulgent in cases where, in spite of our diligent labor in translating, we may appear to have rendered some phrases imperfectly." As the NET Bible team it is our desire and earnest prayer that the Lord add his blessing to our endeavor at the translation of his word.

The NET Bible Project Director for the Translators, Editors, and Sponsor of the NET Bible. The NET Bible® Team. First Edition Translators, Editors, and Consultants.))

((There are many points and questions addressed in the Introduction and their website, and I have chosen only a few items that are instructive to the nature of the Text and its understanding, and to show the present state of Study Bibles.))

CHAPTER TWO: BIBLE REFLECTIONS: EXODUS –DEUTERONOMY

EXODUS: Moses II

We leave Genesis and we come to the 2nd Book of Moses, Moses Two, called Exodus from the great event of Israel's deliverance from Egypt. The Hebrews were in the habit of naming a book or scroll by its first words as we saw in Genesis= Bereshith= In the Beginning. Here we read "Now these are the names of the Sons of Israel, who came into Egypt", and the Hebrew (w'eleh sh'moth) became the name of this book, and shortened to Shemoth or Names, the Sepher Shemoth. By the time the Greek LXX translation was made it was common to refer

to its theme of Exodus to identify the Second Book of Moses. As with Genesis the human author is not presented upfront, but the Book begins as a continuation of Genesis. It is a mistake to think that the 430 years of the Hebrews slavery, or Israel's bondage, occurs between Joseph and Moses. In Genesis 15 we read that the Lord foretold the seed of Abraham (Hebrews) would be pilgrims, aliens, enslaved and afflicted, and that in the 4th generation God would deliver them. The 4th generation is Moses, the 3rd is Joseph, and the 2nd is Jacob, and the 1st is Isaac, thus from Isaac to Moses. Those who have seen this have avoided the chronological error that many fall into. The generations of pilgrimage are in two parts of 215 years each, from Abram to Jacob-Israel, and from Entrance to Egypt to Israel's Exodus another 215. God is dealing with a people as one man, and the Hebrews are henceforth the Israelites. We have 40 chapters with two major divisions chapters 1-19 and 20-40; the first half before the law and the second part after the law. God continues to create and judge and save to make a land and a people and the book.

The Sons of Israel migrated to Egypt being 70 souls in 12 tribes while Joseph was then Lord of all Egypt during the years of famine. Pharaoh received them on account of God's favor towards Joseph and to Egypt. The Hebrews grew and multiplied into a mighty slave nation to the benefit of Egypt. The old enmity of the serpent's seed against the seed of the woman was ever at work, and soon the favored became despised and subjugated. The many years of slavery created in the King of Egypt fear and concern against Egypt's national interest. Egypt's pharaohs had built an empire as a mighty aggressive and expansive power so that many smaller nations and peoples hated and envied them. The powers to the east and those in the north were already encroaching on Egypt. Canaan became the bridge and doorway to Pharaoh's kingdom. The southern nations and tribes of Africa were like the Hebrews in bondage to Egypt, and supplied his many needs and desires. The great river Nile was the vehicle in which Pharaoh's power was carried up and down the land. His power was always liable to insurrection and betrayal from within, and from without the emergent super-powers threatened with invasion and attacks. Human traffic and technology were being integrated in the civilizations being formed in the world. The truth of God and divine knowledge was in Egypt as elsewhere corrupted into the grossest idolatries. The world was filled with war increasing in numbers and violence in every new generation. As often happened in history the subservient population of slaves or servants, or foreigners and lower-classes, had to be watched by the ruling nation against their revolt or escape. Israel had become Egypt's slaves and lower class and posed a threat to national security, especially if they allied themselves to invaders seeking to overthrow Pharaoh's dynasty. God's interest for His people had become forgotten and distorted in the interest of Pharaoh and his administration. The stricter enslavement solution became policy to weaken the resolve and ability of the Hebrews against foreign alliance. The periodic change of weather and climate as in the great famines and droughts had to be offset by supply houses as in Joseph's day. Pharaoh's ambition and self-glory of immortalizing his name and fame on the backs and lives of the Hebrews, and other slaves, was seen in his building constructions like the Pyramids, and in his throne or resort cities like Raamses. Many other measures were conceived to continue the subjugated race or class in various degrees. Here Pharaoh resorts to population reduction by selective genocide by the murder of the newborn males as a form of national abortions in the interest of Egypt. The use of Egyptian midwives as an advanced developed civilized medical assistance in birthing, in order to lessen

the many risks and dangers of childbearing, had become the common practice even for the Hebrews. Not only was midwifery a help to save life, but was an easy way to keep a census of the working class or potential warriors. And as it became the practice to murder the primogeniture of nobility, or contending ruling families, so now it could be used to control the increasing population of the working slave class. But as it is in every such evil the good and righteous will show defiance to such grotesque wickedness against life and nature, and they will align themselves to truth and love as they submit to God's will over human law and power, no matter how dressed or idolized. God notices this good thing in man or woman, He always in His own hidden ways will reward and bless them among every nation, people, family, and tribe in all places of the earth and through all generations. The Great River of the life and might of Egypt from which all Egypt and Pharaoh depended and worshipped was at last to be used to commit murder and genocide, and thus will become a main focus of God's judgment of a sinful wicked nation and its head.

In the midst of the darkest evil God comes in to save His people, and at a great distance His Holy Spirit must create the way and the preparation of a savior and deliverer. From the house and tribe of Levi a goodly child is born and spared from Pharaoh's abortion law, and by love and faith they hid him, nested in a little ark of reeds and placed him afloat by the River's bank, being watched by his little older sister. As Noah in the ark in the great Deluge, so too here a Hebrew Babe floats in the Nile. God always takes pleasure in the impossible things to show His providence and faithfulness. So Pharaoh's daughter, against the abortion law of murder, finds compassion for the crying Hebrew baby. The baby's sister is sent for a Hebrew nurse and Pharaoh's daughter hires unknowingly the child's own mother to nurse and nurture him for her for a time. The Hebrew child returns to Pharaoh's daughter and becomes her son Moses, the Rescued One, the saved and delivered. And thus Moses as Noah was saved by water of judgment.

Moses was raised up in Pharaoh's palace and as one of his grandsons, schooled and disciplined as an Egyptian as was Joseph a century before. As a grown prince (now 40), he took notice of the Hebrew slaves as his kin, and seeking to help them he stopped an Egyptian from beating a Hebrew by killing him, followed by mediating between two quarreling Hebrews who rejected him as a murderer and self-made prince and judge. When Pharaoh heard he sought Moses death, so in fear he escaped from Egypt to land of Midian some 200 miles east, beyond the Sinai Peninsula, near the Gulf of Aqaba. He rested by a well where the daughters of the Priest of Midian watered their flocks and he helped them. Reuel their father welcomed Moses the Egyptian prince, and gave in marriage his daughter Zipporah who birth his firstborn son Gershom (pilgrim and sojourner, foreigner and alien), and he became a shepherd of Midian. About 40 years passed (Hebrew idiom was "after many days", where days means years as we saw in many places in Genesis), a new Pharaoh on the throne, and Israel's bondage more severe. God heard and saw His people's affliction and He remembered the Patriarchal Covenant, and the prophetic promised day of deliverance after 400 past, and He prepared to save His people from their bondage. While Moses was shepherding Jethro's flocks in the desert near Horeb, God's Mountain, The Lord's Angel appears as God in the flame of fire in the burning bush which did not consume the bush to Moses surprise. As Moses approached the Burning Bush God stops him and orders him to take off his sandals for the ground here is holy. Thus the God of the Hebrew Fathers as Jehovah (YHWH) has come to deliver His people from Egypt and

save them from sorrows, and to lead them to the Promised Land (Canaan). Egypt's oppression of the children of Israel will now come to an end by means of a deliverer of God. Moses is reluctant to accept the Divine Call, so God promises to be with him, and assures him the sign or proof of His Providence is that Israel shall worship God at Mount Horeb in Midia. Moses inquires of God's Name (Shem) for Israel's ears, to which the God of the Hebrews tells him to tell them that EHYEH (I Am Who I Am, that is, the Eternal) has sent him to them, Jehovah their God is His Eternal Name and Memorial, their God and Savior, the Covenant and Promise Keeper, to bring them to Canaan. God calls Israel and the Elders to come forth to the desert of God to sacrifice to Him, and though Pharaoh will refuse to release them God will by force free them. God will display signs and wonders, might and miracles, in judgment on Egypt. He will cause the Egyptians to treat Israel with favor and supply all their needs for the Exodus, thus to despoil the Egyptians.

Moses is sent with his rod, his shepherd's staff, which the Lord will display signs and tokens of miracles of a Serpent and Leprosy, by a mighty hand. Their refusal will be met with the water of the Nile becoming blood. Moses is reassured by the Lord's anger to have his brother Aaron as his orator and spokesman, his prophetic mouth, along with the Rod. Jethro blesses Moses return to Egypt and his people. The Lord visits Moses in Midian and bids him to return to Egypt, and reminds him to perform the signs and wonders by his hand as he was instructed, although Pharaoh's heart will harden in stubborn refusal. Pharaoh is to be told that he must release Israel as God's Firstborn or the Lord will kill Pharaoh's firstborn son. Now while he was returning the Lord attempted to kill Moses because of his uncircumcised son, so Zipporah in anger circumcised his foreskin and denounced her bloody husband. The Lord bids Aaron to visit and reunite with Moses in Midia, at the Mount of God (Horeb). Moses and Aaron speak to the Elders of Israel and perform the signs in Israel's sight. The people believed and worshipped the Lord, and then Moses and Aaron request Pharaoh in the name of Israel's God to free them to go into the desert to hold a Feast. Pharaoh rejects Jehovah and refuses to release Israel. They petition Pharaoh in God's name to permit them to go 2 days into the desert to sacrifice to the Lord lest He in anger slay them. Pharaoh refuses and accuses them of insubordination, and so stiffens their labors with taskmasters and officers to lessen the supply of straw but demand the same quota of bricks. The people distraught and the officers whipped at the extreme demands of Pharaoh. The officers complain to Moses and Aaron that they have made Pharaoh to detest and distress them. Moses complains to the Lord of His ill-treatment and slowness. The Lord reveals that He as El Shaddai (God Almighty, God of Nurture and Provisions, the Nursing God of Sustenance) visited the Patriarchs of old but now as Jehovah (YHWH) has come to visit and deliver His people by force. And He established His covenant to give them the land of Canaan and pilgrimage. The Lord assures and comforts Israel of His deliverance by wondrous works and ponderous powers and executes judgment and effect salvation, to make them His People and Him to be their God, as He has promised and sworn. But the people were disheartened in anguish of spirit and cruel bondage. Moses responds to the Lord in reluctance but the Lord insists Moses and Aaron proclaim to Israel and to Pharaoh freedom to leave Egypt.

The heads, sons, and families of Reuben are recorded; along with Simeonites and the Levites. The generations of Levites are named from Levi (died at 137) to his sons Gershon, Kohath (died at 133), and Merari; then his grandsons from these three. Kohath's son Amram

(died at 137), Levi's great-grandson, married his aunt Jochebed, who birthed Aaron and Moses (Levi's great grandsons), along with other great-grandsons, like Korah. Aaron married Elisheba of Amminadab, Nahshon's sister, who bore him Nadab, Abihu, Eleazar, and Ithamar (these were Levi's great-great grandsons). Korah's 4 sons (one being Elkanah) were Levi's great-great-great grandsons). These Levitical families in their generations, brings us chronologically from Jacob or Israel in Egypt to the Exodus, some 200 years. It is clear that there are not 400 years to be fitted in the generations between Joseph and Moses. We see God entering human affairs with conditions contingent on Israel's relations to Egypt; God had begotten His firstborn and called him out of Egypt from the house of bondage. His purposes for all the world was being disclosed as He formed new patterns and pictures to be revealed till the appointed time. What we learn of God's ways with man is often in increments of decades or centuries to bring about His promises, and He moves with His people to align them with His vision.

Moses as God to Pharaoh and Aaron as his Prophet are engaged to magnify the hearts hardness against the will of God. God must increase His judgment in severity to deliver His armies the Israelites. God is known by His judgments and deliverance. Moses is 80 and Aaron 83, at the command of the Lord they are to answer Pharaoh with the sign or miracle of the Rod-Serpent, to which Pharaoh countered with his magicians making their rods turn into snakes, but God called and raised the stakes by devouring the snakes. Pharaoh's hardened heart continued as God made each hand more costly. The contest continued in the water of the Nile turned to blood as the first of ten plagues. All the outlets of the Nile into rivers, pools, and the like were polluted and filled with death. The nature or the properties of the water and blood is not God's concern, He wishes to picture the life of man as with Pharaoh and Egypt as death. The water is for life and the blood is life, but here not in creation but judgment before salvation. As with the Hands of God having Ten Fingers or Digits with the First Thumb establishing the type or picture, so the Water-Blood plague of Divine wrath explains the other digits to this. It is the waters of the Nile River as Egypt's fountain of life and source of living. Everything connected to the water must all be contaminated with the blood of death. This sign also the magicians were able to imitate to the satisfaction of the defiant heart. Yet the waters of the wells of the earth were not judged since they were not idolized by Egypt. Thus a week passed in judgment. We do not know the interval between the plagues, nor the conditions existing in the execution of them by the rod and hand and voice of Moses and Aaron at God's behest. The 2nd plague of frogs swarming from the Nile and overwhelming the land people was like the 1st in that which pertains to life and death. This to the magicians by magic and enchantments replicated to the deception of stubbornness. But in time Pharaoh yielded to the Sovereign Hand and pleaded to stop the judgment; and Moses yields to his glory, and God did so. The 3rd plague of lice from the dust of the earth is like the 1st in that it pictures man's creation and curse. The magicians failed to duplicate this sign and could not but confessed that this judgment was God's Finger; yet Pharaoh's heart hardened. The 4th plague of swarms of flies was like the 1st and the others concerning human life and all that it produces in corruption. Pharaoh partially relents to permit them to sacrifice to the Lord in Egypt, but Moses insists on at least 3 days journey in the desert so not offend the Egyptians; to which he yields and promises to let them go out a little way. Moses prays and God answered, and the flies were removed, but Pharaoh reneged and refused to release the people. The 5th plague completes the Hand of God, though a small finger, effects all Egypt's living, and as in the other plagues Israel was spared in the judgment. The plague of

murrain or the disease of death which infected and killed Egypt's livestock in the open field, was to reduce Egypt to starvation in sacrifices and meals. This too could not change the heart of Pharaoh.

The 6th plague begins the Second Hand of God, and works toward the second Thumb of the most severe and final judgment. The plague of ashes of the furnace polluting the air of the heavens brought boils and blains, blister and blotches, and such that appeared as leprosy in the skin. And even the magicians were plagued; yet Pharaoh remained obstinate, because on this hand God begins to harden his heart for destruction and final deliverance. The Lord as the God of the Hebrews, declares Himself against Egypt but for His people, and will destroy Egypt with plagues and pestilence, revealing that Pharaoh was raised up to this end that God's power and name be known in all the earth. The 7th plague was the raining of hail stones from heaven, with thunder and fire, on all the animals outdoors and in the fields, destroying plants and crops (as flax in bloom and barley in the ear (abib). But Goshen was spared; and Pharaoh confessed his sin and wickedness and the Lord's righteous judgment, and petitions Moses to have God stop the plague. The rains and hails and thunders ceased, but Pharaoh's heart hardened and his servants also. The Lord tells Moses He has determined to harden the hearts of Pharaoh and his servants for destruction, to display His signs and wonders to be told to the generations to come in all the earth. The 8th plague followed Pharaoh's refusal to humble himself before the Lord and release Israel, so God sent locusts over all Egypt, to cover the earth and strip the country of vegetation of every sort. At this Pharaoh's servants pleaded to him to release the Hebrews to stop the destruction. So Moses and Aaron were told to go, but asked who will go out, and Moses all Hebrews will go and all that belongs to them to hold a feast to the Lord. Pharaoh permits the men to go out to serve the Lord but the others must stay; and he drove them out of his presence. So the locusts came, carried by an eastern wind, and covered all the earth that is all Egypt, and stripped the land bare. Pharaoh begs Moses to have the Lord remove the death of locusts. So the Lord removed the locusts by a strong western wind that carried them to the Red Sea (Sea of Reeds, Yama Suph, Yam Suf, this is 1st occurrence). But the Lord still hardened Pharaoh's stubborn heart. The 9th plague of a thick darkness over Egypt for three days, yet Goshen had light. Pharaoh tells Moses to go with men and children but the flocks must stay; but Moses demands animals for sacrifices and offerings, so all the cattle and flocks must also go. The Lord hardened Pharaoh's heart and he expels Moses from his presence never to return before or he will die. Moses said amen, he will not again see Pharaoh. And so we reach the 10th plague, the last sign of judgment.

The 10th plague was the death of the firstborns, and it answers to the first sign of the water and blood. This plague will force Pharaoh to force Israel out for good. Israel is told to borrow from the Egyptians silver and gold. The people are told that the Lord will go through Egypt and kill all the firstborn of Egypt of Pharaoh to his servants and his people and their cattle; but Goshen shall be spared. And Pharaoh's servants will beg Moses that Israel leave Egypt; and he left in anger. The Lord continues to harden Pharaoh, and revealed His intent to display His many wonders in Egypt; and so it was. The month of the Exodus is to be the first of months called Abib (ears of barley or Barley Harvest, early spring March-April). The Congregation (Edad, Synagogue, Company) of Israel on the 10th of Abib was to take a male lamb, one year old and unblemished, from sheep or goats, for a household or households for all the souls to partake. It was to be kept till the 14th of Abib and killed by the assembly at eve, and the blood applied to

the door-posts and window-frames of the house eating the Passover, roasted and with unleavened bread, and with bitter herbs. It must be roasted entirely and any remains burnt up before morn. They must eat it in haste fully dressed and ready to depart for it is Jehovah's Passover. Thus the Lord will kill all Egypt's firstborns of men and beast, and He will execute judgment against all the gods of Egypt; and He will see the sign of blood marks on the houses and pas-over them, sparing them from destruction. It shall be always celebrated in Canaan with 7 days of Unleavened Bread (he who eats leaven in this week shall be cut-off), and the 1st and 7th day must be a holy convocation, a Sabbath of rest for man and beast. The feast of Unleavened Bread is a memorial of deliverance to be observed perpetually as a changing ordinance. From the 14th to 21st of Abib shall no leaven or yeast to be found in any house in Israel. Moses and the Elders of Israel killed the Passover, and with a bunch of hyssop applied the blood to the houses. And in the future generations to tell their children that the Passover Feast is a Sacrifice of Jehovah's Passover, when He killed the Egyptians and spared Israel.

At midnight while all Israel was in their houses, the Lord killed the firstborns of Egypt of every rank, so that Pharaoh and his servants and the Egyptians awoke to death in every house. Pharaoh expelled and thrust out Israel to depart and go serve the Lord as demanded, and to leave him a blessing. So the Egyptians hurried off the Hebrews assisting them in all they needed and wanted. While the dough was still unleavened they baked it, and they packed all their belongings. Thus they despoiled the Egyptians, and they journeyed from the royal city Rameses unto Succoth, with some 600,000 (thousands is eleph (aleph) = cattle or oxen in Hebrew) men (geber) on foot, not counting children. Now Israel dwelt in Egypt for 430 years to date of the Exodus and the Passover. The feast is a perpetual ordinance for Israel and only foreigners purchased with money and circumcised may partake, not even a visitor or gentile pilgrim may eat, unless they first are circumcised. Every male Israelite is to be sanctified as belonging to the Lord. The feasts of unleavened bread and the Passover are to be a solemn commemoration of the Exodus, as a visual sign and ever conversation of the law of the Lord. Thus the firstborn and firstlings will always be the Lord's in Israel, and they must be redeemed or the neck to be broken, for by might the Lord delivered them by killing all the firstborn of Egypt. This is to be a sign in the hand and frontlets between the eyes forever, since the Lord slew all the firstborn in exchange for Israel.

Israel departs Egypt and God led them by avoiding the way of the Philistines though it was nearer and a direct route lest they see war and return to Egypt, but instead they were led by the route of the wilderness near the Red Sea (Yam Suf), ready and armed. And they took the bones of Joseph with them as he made them swear. The total number of people of the Exodus is not stated, and the sense to be given to phrase the men (geber) on foot is uncertain, but on all accounts or calculations of 2-3 million souls is a safe guess; the sum of 5-6 million appear to be an exaggeration. The years of slavery by divine reparation or restitution is made at a very high cost by the severe and relentless justice of God Who does not overlook such cruel bondage. The last plague, the 10th, is connected to the Exodus and the Baptism in the Red Sea, as was the 1st plague connected to the Signs of the uplifted Serpent and the leprous hand, along with the slavery of Israel and the murder of the male children. The rich and many types and figurative representations of God's ways with the world and man are beginning to be clearer and detail. That the Types are of Messiah or Christ is hard to ignore or deny, and will shortly be enlarged and made more elaborate. The Rod of Moses is made of tree or wood, thus it is the Tree of the

Garden, and the serpent or snake is the Devil judged; the leprous hand is sin judged and removed. But these things will unfold in their own time and way, such as the dead bones of Joseph in a coffin to be buried in Canaan.

Israel journeyed from Succoth and camped at Etham at the edge of the desert; the Lord led them by day in a pillar of cloud, and by night in a pillar of fire, hiding His Presence among His people to judge and to save. They are to turn-back (repent) and encamp (prostrate) facing Pi-hahiroth (Pi-ha-Chiroth) between Migdol (tower, watch-tower, fortress, outpost) and the Sea facing and across Baal-zephon, so that Pharaoh will say they are trapped in the desert by the sea, and Pharaoh's hard heart will pursue Israel and the Lord will get honor on him and his army, that the Egyptians know that He is the Lord. So with 600 chariots and captains with horses and riders he pursued and caught up with Israel by the Sea. And Israel was terrified and complained against Moses that he brought them out to die and be buried in the desert, rather than let them remain slaves and die in Egypt. It must be admitted here that the exact locations of these places are all uncertain and filled with centuries of traditions and confusion. The Sea is either the Suez Canal or Gulf or the Gulf of Aqaba, and not some river of the Nile Delta, or any waters Egyptian soil. The Westminster historical Bible Atlas edited by Wright and Filson, with Albright's introduction, suggest by mere conjecture the upper Nile Delta near Tanis or Rameses, and Goshen and the Shur Wilderness or Desert south-east of it, but I think not. Those who find the ancient remains of the Asian or Canaanite pastoral shepherds like the Hyskos settled near and about Zagazig, with San el Hagar at the north, and down to Qantir or Pi-Ramses and Avaris, are more correct or factual. We know that Israel intended to go three days journey into the desert-wilderness, and that would allow some 50 miles give or take to distance themselves from Pharaoh's grip and presence, and sufficient lead to escape is power and pursuit. In a direct route this would allow them the time and distance to freedom. God intended something more and other for His people who must be prepared to meet great opposition and larger numbers than Pharaoh's forces. But more than this was the spiritual warfare and universal conflict that must be fought in the desert and portrayed or illustrated for them and us, both then and thereafter. The route Israel took must also be a route that Pharaoh's chariots could take to overtake them, thus it is clear that route was a travelled trade route to cross the desert, even as it is to this date. Three days journey would take Israel to the top of the Red Sea or Gulf of Suez some 60 miles south; from the Gulf of Suez to the top of Aqaba some 130 miles across the wilderness-desert, 7-14 day trip. Night travel would be dictated by the moonlight available for a ½ month. I point out these things as we will encounter them shortly and afterwards. Baker's Compact Bible Atlas with gazetteer of 1979 shows a hypothetical trade route of a direct line from Goshen to the middle of Aqaba (by Nuweiba, "Nuwayba'al Muzayyinah in Arabic which means waters of Moses open"), some 200 miles, then crossing through the Sea, Yam Suph((reed, weed, bulrush or papyrus; also traditionally red; much is conjectural for the ancients had little knowledge of these seas, Egyptians were familiar with the Gulf of Suez while the Canaanites and Midianites with the Gulf of Aqaba; these things in the past decades have changed greatly)) or the other Red Sea called the Gulf of Aqaba, then up the coasts of Aqaba some 50 miles in Midian control. The Atlas shows the proposed sights as did the Historical Atlas, but in altered locations, and with question marks indicating the uncertainty that exist of the entire Exodus Route. Again I notice these things to bring us to current consensus that remains and evidences lead to Aqaba and not Suez as the Crossing site. Saint Catharine City and its

famous Monastery in the Sinai Peninsula of ancient and modern Egypt is the traditional but conjectural site of the giving of the Ten Commandments in the desert. If we cross over the Aqaba on the eastern coasts we have Midian and other ancient non-Egyptian peoples and tribes, and a more conducive environment for several million migrants. Since the 17th - 18th centuries the traditional view has been held suspect, unsupported and creating confusion and questions rather than solutions; the past two centuries by explorations in land, sea, and sky have led away from the Sinai Peninsula ("The ancient Egyptians called it Mafkat, or "land of the green minerals (Turquoise)"."; also of copper and gold) to the Arabian trade routes of the ancient Midianites and Ishmaelites, as well as the modern Arabs.

So Moses calmed the people and comforted their fear with promise of the salvation of the Lord (eth-yeshuath Yehowah, Yeshua or Joshua, that is Jesus), on the next day He will fight for Israel. The uplifted and outstretched rod will divide the sea and Israel will walk on dry ground. Pharoah will pursue and the Lord will get the honor over Pharoah and his army. The Angel of God went to guard Israel at the back against any attack. So that all that night the Lord caused a strong east wind to dry the ground between the walls of sea. At day break the Egyptians pursued after them into the sea-bed, and the Lord saw them from the pillar of fire and cloud and drowned in the Sea, dismantling their chariot wheels in the midst, and the waters buried them all, men and horses and chariots. Thus did the Lord save Israel and they saw the dead bodies along on the sea-shore. So Israel was saved by fear and faith by the Lord and Moses His servant. This great Crossing was celebrated with the Song of Moses of Jehovah's triumph and salvation, as a Man of War He drowned Egyptian host in His wrath in the Red Sea. The miracle is poetically described in Jehovah's praise. The Egyptians, Palestine, Edom, Moab, and all Canaan will hear and tremble in great fear. So the people of the Lord, saved and purchased, will be planted in Canaan, the Jehovah's new dwelling-place and Adonai's new Sanctuary, for His everlasting kingdom. Miriam the prophetess and the women with timbrels and dances led in celebration and with refrain or chorus: Jehovah's victory and the horse and rider were drowned in the sea.

Moses led Israel onward from Yam Suf to the desert of Shur another three days journey or some 50 miles, and they found no water. They came to Marah (Bitter-waters) and Israel complained of thirst to the Lord against Moses. The Lord showed him a tree and he threw it into waters and it became sweet. Here the Lord made for Israel a statute and ordinance and tested them; warning them to always hear and obey the voice of God, to do right and keep His commandments, then He as the Healer will spare them from all the diseases of the Egyptians. They next came to Elim (Elimah) with 12 springs of water and 70 palm-trees and they camped by the waters. From Elim they journeyed to desert of Sin (Midbar-Sin) between Elim and Sinai; which was on the 15th of the 2nd month, Zif, exactly one month or 4 weeks or some 28 days after the Passover. By this date we see Israel traveled in the desert from Passover and Exodus to Yam Suf Crossing to mount Horeb in Sinai, God's mountain, for one month and some 300 miles. From Goshen to the Arab's Jebel Musa of St. Catharine city and monastery is about 150 miles. Again Israel complained against Moses and Aaron longing for bread and meat. The Lord sent them bread from heaven to be gathered daily for 6 days, but not on the 7th day, for the 6th day shall have twice the supply. This was to test their resolve to walk in God's law or not, and to deal with their gripes and complaints. So the Lord appeared in glory in cloud and spoke to Moses that Israel shall indeed eat flesh in the evening and bread in the morning as a proof of

His Sovereignty. At night the quails covered the camp, and at morning dew covered the ground. When the dew lifted small pellets as hoar-frost (silvery grey thin wafers with round pellets inside), and they said: What is it? (Manna?); this was the Lord's bread for them. The manna was to be gathered by need, an omer per head, a quart-gallon per person, more or less. If left overnight it bred worms and smelled foul. And it melted in the sun's heat. Twice as much was gathered to last through the Sabbath and it did not breed worms or become foul. But the Sabbath is holy and Israel must stay in their tents and rest. Manna was white like coriander seed, and tasted like honey wafers. Further a pot of a omer of it must be kept forever as a witness of the Lord's feeding them in the desert. They were to eat manna for 40 years till they entered Canaan. An omer as a dry measure was $1/10^{\text{th}}$ of an Ephah; these weights and measures are related to simple standards of the body or its parts or its extension of relations, as in the cubit, shekel, or as with us the foot or feet. I pass-over any remark as some scholars who connect the evening quails and the morning dew and manna.

Again they removed Midbar-Sin to Rephidim a dry waterless place, and the people complained against Moses for their thirst as they did for their hunger, so tempting or provoking god. Moses complains to God that Israel is ready to stone him, and the Lord tells him that He will stand before him on the Rock in Horeb, and he must strike Rock (as in a deathly blow) with the Rod and water will flow for the people, and he did so. The place of the Smitten Rock was called Massah (provoke by crying) and Meribah (Strife), a place of Israel's strife and testing the Lord, or unbelief. Here at Rephidim Amalek attacked Israel and Joshua is sent to fight against Amalek, but Moses will stand on the hill with the Rod of God with Aaron and Hur to support his hand along with a Stone to sit on, so that Israel prevails against Amalek. Thus Joshua killed the Amalekites with the sword; and the Lord swore to always be at war with Amalek for all generations; and He told Moses to write (katav, first occurrence) in a book (sepher, second occurrence, first in Exodus, Gen.5:1 is the first) this as a memorial for Joshua for Amalek's destruction. Jethro, Moses' father-in-law in Midian near Rephidim and Horeb near the Mount of God, heard of God's favor to Moses and Israel and the Exodus, and he visits Moses along with Moses wife (who he had sent back because of the circumcision) Zipporah and his two sons Gershom (Alien) and Eliezer (God-my-Helper or Deliverer). Moses welcomes Jethro and relates all the wonders of the Exodus. Jethro blessed the Lord as Israel' Deliverer and the only true God of judgment; and he offered to God burnt offering and sacrifices. Aaron and the Elders also feasted with Jethro. Moses sat alone to judge the people from morn to eve and Jethro inquires why Moses did so, and Moses explains that the people inquire of God from him, and to judge between parties, and instruct them of God's statutes and laws. Jethro disapproves, and advises Moses, if God agrees, to be for God in serious (superior) cases, and those requiring special divine instructions. He suggests to Moses to share the judicial burden with able and truthful men, without bribery; in ranks of 10, and 50, and 100, and thousands to judge and rule in all general judicial cases and t reserve the great matters to him. So Moses did as Jethro advised; but God did not comment. Jethro returns to his own land.

Now another month passed since the Exodus, some 60 days, and they came to the desert of Sinai after Rephidim and camped before the Mount of God. Moses goes up to God and the Lord reminds Israel that He judged the Egyptians and rescued Israel on Eagle's Wings to bring them to Himself. That if Israel obeys His voice and keeps His covenant they will be His special possessions from all peoples, for the earth is the Lord's. Israel shall be a kingdom of

priests and a holy nation. Moses reported the words of the Lord to the elders, and they agreed to obey the Lord's words; he related this to the Lord. The Lord spoke to Moses that He will appear to Israel in a Thick Cloud that the people will hear the Lord speaking to Moses and to believe Moses forever. In response to Moses words of the people, the Lord commands Moses to ready the people for 3 days, that they sanctify themselves and wash their clothes. That a fence be set around the mount and that no one, not even an animal, cross it or touch it, or they will be put to death, by stone or arrow. At the long sounding of the trumpet the people are to come near the mount. Moses did so, forbidding even sexual contact for the 3 days. On the morning of the 3rd day there was thunders and lightning, a thick cloud on the mount, and a very loud trumpet sound, and the people trembled. Moses then brought the people from the camp to the foot of the Mount Sinai (Horeb), and the mount smoked because the Lord descended on it in Fire, and smoke ascended as a furnace smoke, and the mount quaked greatly. Moses reminded the people not to cross the bounds but to sanctify it. When the trumpet sound got very loud Moses spoke to God and He answered him by Voice. The Lord came down on top of Mount Sinai, and He called Moses, and then told him to return and further secure the premise lest the people cross it to gaze at Jehovah and many die. And let the Priests also sanctify themselves that the Lord does not harm them. But Moses insist that he did secure the borderline of the mount as commanded, but the Lord insist that He return and secure it, then he and Aaron to come up the mountain, but no priests to be with them lest they be harmed, so Moses went and did so.

And God spoke all the words of the Ten Commandments or the 10 Words, the Decalogue, in two parts or tablets, as the Lord God Who delivered them from Egyptian bondage: 1. No gods but God. 2. No images or likeness, graven or carved of wood or stone or metals, of anything in heaven or on earth or in the depths; not to worship or serve them, for God is a Jealous God, judging wickedness for many generations on his enemies, but merciful to those who love and obey Him. 3. No profanity of God's Name, for He will hold them guilty for using His Name in vain. 4. No work on the holy Sabbath, the 7th day, by man or beast. For God rested on the Sabbath from His creation and sanctified the Sabbath. 5. No disowner or disregard for parents that they may live long. Then the second set: 6th: No murder. The 7th: No adultery. The 8th: No stealing. The 9th: No lying or false-witness. The 10th: No Covetousness or desires or lusts or cravings or envy of what belongs to another or what does not belong to them, whether man or animal, or another thing. And the people seeing the thunders and lightening, hearing the trumpet sound, and the smoking mount they trembled and moved back, telling Moses to speak to them and they will obey. But let not God speak and we die. But Moses assures them that no need to fear since God is testing them to see if they will obey Him and sin not. Moses then drew near the thick darkness where God was, and the Lord tells him to tell Israel that they have seen and heard the Lord speaking to them from heaven; that they commit no form of idolatry of silver or gold. But they make to Him an altar of earth to sacrifice burnt-offerings of sheep and oxen in the place He records His Name to visit and bless them. The altar must be of natural stones that it may not be polluted, and must not have steps to expose their nakedness.

A word must be said concerning the Ten Words and its connection to the Ten Plagues as well as to the rest of the Law. The Ten Commandments are Ten Words and Ten Laws which govern all the other 600 plus laws consisting of various types and categories of legal enactments or constitutional legislation in ancient Biblical Hebrew judiciary system. The 10

words were negative judgments against conditions and behaviors against God and man. The first table against idolatry and whatever was not love to and for God, whether direct or indirect. The second table was against whatever was not love for others as neighbors and strangers. The first and last commandments of no idolatry and no coveting governed all the laws in one form or other. This in consequence of 10 plagues of judgment against the Egyptians, and leading to the Feast of Unleavened Bread and the Passover, which was followed by Baptism of the Crossing in the sea, in order to create a new nation and people. God's words, the debarim, were His Word, the Debar, and His Speaking and this was the Torah, the Law and Teaching to Israel. This goes back to Genesis 1:3 and continues to the New Testament in the incarnate Word and Wisdom and Truth, and all things of God.

The Lord continues from Mount Sinai to give various ordinances and judgments as Hebrew servants or slaves; and of women servants or slaves; of accidental deaths or intentional murders; of cursing of parents; of fights and beatings; of injury to pregnant women and miscarriage and death; namely eye for eye and tooth for tooth, hand for hand, and foot for foot, and the like. Laws of accidents by a goring ox; of robbers; and many such laws and regulations and cases of penalty and punishment, of various kinds of sins and crimes, and many judgments related to people living together as a nation. In all these laws God reveals His thoughts and attitude towards man's condition that had developed over the centuries since the days of Noah. These laws would contrast or compare God's way against the ways of the Gentiles. In countless examples God shows Himself hating evil and loving good; and He judges sin but desires to save the repentant. His laws of persons and of things, of animals and properties, of places and of nations, would mold and form the nation of Israel and make the Law of Moses universal in influence as the centuries past. God gave dietary laws and those of public health, of medical conditions and contaminations, of civil and political laws, of ceremonial and religious ordinances, statutes and judgments. All these laws were to prepare them to enter Canaan, led by His Angel who will not tolerate transgression because the Lord's name is in him. The Lord will fight for Israel if they obey by His Angel. They are not to yield to idols of Canaan but destroy them utterly. They are to serve only the Lord Who will bless them in every way. He will terrorize their enemies, and His hornet will drive out those in the land; but not all at once lest beasts outnumber them. Their border will be from Yam Suf to the Great Sea of Palestine and from the desert to the Jordan River. They must mix or tolerate the people of Canaan lest they become idolaters. He summons Moses with Aaron, Nadab, Abihu, and the 70 Elders of Israel to come closer but not near, only Moses to approach the Lord; so Moses related all this to the people and they assented to obey, and Moses wrote (katav, 2nd occurrence) all the words of the Lord; then he erected an altar of 12 stones or pillars, according to the 12 tribes of Israel. Moses sent young men to offer the burnt-offerings and sacrifice peace-offerings; and he took the blood in two basins, half he sprinkled the altar, and the Book of the Covenant, and read it to the people who said they would obey. And he took the blood and sprinkled the people with the blood of the covenant of the Lord concerning all these words. Moses and the others saw the God of Israel with as it were paved work of sapphire stone as heaven for clearness. But he did not lay hands on the nobles, for they beheld God, and feasted. Then the Lord called Moses to come up to receive the tables of stone with the law and commandment written by Him for Israel. Moses and his minister Joshua went up into the Mount of God, but not the Elders nor Aaron and Hur.

The cloud covered the mount, and the Lord's glory appeared like a devouring fire in top of the mount in sight of Israel, and he was in the mount for 40 days and nights.

We note the severe judgment of God against the 7 nations of the Promised Land: Canaanites, Hivites, Hittites, Amorites, Perizzites, Jebusites, and Amalekites. God did not take personal judgment on these nations during the many centuries of their apostasy and detestable ways. We could write several volumes of citations from the heathen practices of ancient times that have come to light by explorations of the spade and pick. God will in time reveal some of their vile and unnatural ways just as He did with Sodom and Gomorrah and the Antediluvians of Noah's days. We need not shy away from the words or pictures presented of war between God and Israel against the nations and peoples of Canaan, even to local extermination. No persecution was to be made of those outside Canaan, or of Canaanites that fled the country. God did not bring down Divine judgment arbitrarily and capriciously, but humanely and strategically to establish a people who will hear and obey Him, and to follow his words in love and faith in righteousness and truth, with holiness and humility. And if Israel stray from the right path then He in turn would severely judge them with penalty and punishment to heal and restore them to Himself, that all the world, those near and those far away may know the way and will of God who will get honor and glory on His friends and foes. Those who insult intelligence by accusing God of cruel brutality and gross vindictiveness are those who excuse or ignore the infinite misery that many nations and rulers have produced and inflicted upon mankind from the Fall to the present world. The slaughter and casualties from the wars between Israel and Gentiles indeed ran into hundreds of thousands over a century of conflict from the invasion through the period of the judges to the establishing of the kingdom. This does not compare with the thousands of millions that occurred as man spread far and wide and making conquest as they advanced their power and cultures. Frequent genocides occurred as one people annihilated another, or absorbed them as slaves and servants as a people or nation. From primitive savagery of uncivilized tribes to global imperial powers war has demanded a devilish price. God desires to eradicate evil with good but the time for the highest good to be manifest was in the distant future, and the would require the ultimate sacrifice of a God Who loves the world that has rejected Him and lost in sin.

The Lord now enlists His people to prepare Him a Place to dwell among them, the materials are to be offered willingly of all that they possess and took out of Egypt. Some 16 items are listed to make and construct the Sanctuary, a Holy Sacred Place (Miqdosh), and Dwelling Place (Shakan) or Tabernacle (Mishkan) for God according to the exact pattern and model shown, as well as its furniture. 1st the form of the golden Ark (Aron, a chest) of the Testimony (Eduth) or Covenant is described, where God will meet and commune. 2nd the golden Table of Showbread or Bread of Presentation or Presence (Shulchan Lechem Panim). 3rd is the golden Seven Branch Lampstand, Candlestick and Candelabra (Menorath, Menorah) ((in God's House 7 Lamps or Candles but in Jewish homes they have 9 for the 9 days of Chanukah, Hanukah in the Christmas season)). The Tabernacle or Mishkan was a Tent of 10 curtains in two sections coupled together with 50 loops, and covered with skins; with boards, sockets, tendons, and bars; and having a veil between the two compartments, the holy place and the most holy place. Moses was shown the detail design of all the elements and particulars of the tabernacle, their placements and setup, their use and function, namely all things related to the Divine Sanctuary. The Tent would have a curtain or screen at the entrance, outside was a brazen Altar

(Mizbeach) for sacrifices; there was a court of linen hangings around the Tabernacle; the Tent of Meeting had Aaron and sons to service it daily. The garments of Aaron were for glory and beauty, made in wisdom by skilled artisans, made with breastplate and ephod, and other garments for him and his sons. The ephod had shoulder pieces with two engraved stones of 12 names of the tribes, as a memorial before the Lord, having the Urim and Thummim (Lights and Perfections, Glory and Beauty) of judgment to be carried by Aaron for Israel. It must have a plate engraved with Holy to Jehovah (Qodesh lai-Yehowah) to be placed on the front of the mitre or hat or crown, to bear the iniquity of the holy things for Israel to the lord. Aaron's sons must have coats and girdles and caps for glory and beauty; and thus were his sons dressed to serve the Lord in His Holy Place, and in the Tent of Meeting. Many other things related to the priests' daily duties and functions are described as the sacrifices, the offerings of various types, all which were to be sanctified that the Lord their God, Who delivered them, might dwell among them.

Also the golden Altar of Incense placed facing the Veil by the Ark of Testimony, before its Mercy-Seat where God appeared. The Altar of Incense is to be used only for holy incense, and once a year used for Atonement by Blood. Also the people when numbered are to give a ransom for their soul to the Lord lest He plague them. The atonement ransom is to be half a sanctuary shekel, equal to 10 gerahs, by all those over 20. And the atonement money used to support the divine service. A brass Laver or Washing-Bowl for daily washings, placed between the Altar and the Tent, to be cleansed before entering the Tent, lest they die. The holy anointing oil is made of spices as a unique perfume compounded with skill, to anoint all things and persons; but if copied and used as common brings death. As with the anointing oil so with the incense, it is not to be common. The Lord equipped by inspiration and wisdom certain select craftsmen to oversee and produce all these things. Israel is reminded and warned concerning the sacred Sabbath for it is God's covenant with them forever. And God finished communing with Moses and gave him the Two Tables of Stone written by the Finger of God.

Israel became impatient with God and Moses, so they had Aaron make gods or idols to lead them on; and they gathered the golden rings and melted them and made a molten calf and said that this was the Gods or Idols or Charms that delivered them from Egypt. Aaron built an altar to this Sacred Bull and proclaimed a feast to Jehovah. They committed idolatry and feasted in their sin. The Lord told Moses to return to his people who have corrupted themselves in idolatry; they are a stubborn people; and He said His wrath will get hot to destroy them, and make Moses a great nation in their stead. But Moses pleaded with Him for Israel not to burn against His people, but to repent of His intent lest the Egyptians say that He delivered them to destroy them, and what will come of His promises to the fathers. The Lord repented of His intended evil to Israel; and Moses descended with the Two Tables of Writings and Work of God, and Joshua met him and heard the noise and thought it was war, but Moses said it was celebration; and his anger burned at the sight of the idol and dance, and he threw the Tables and broke them beneath the mount. Moses melted the molten calf, burning and pulverizing it and strewed in it on the water and made Israel drink it. He rebuked Aaron for the sin, but Aaron excused himself and blamed Israel for his part of the evil idolatry. Moses saw the free and loose people as derision to the enemies; so he demanded those on the Lord's side to step aside from those who were not, and the Levites came to him; he then ordered them to gird their swords and to kill all the idolaters, and about 3,000 died. He consecrated them, and he rebuked their

sin, and tried to propitiate or cover the great gold sin of idolatry, by returning to the Lord and confessing and pleading to forgive them or blot him out of His written book. But the Lord said He would only blot out of His book those who sinned against Him. Moses must return to lead the people to the land, with His Angel ahead of them, but God will one day visit their sin on them. So He smote the idolaters of Aaron's calf.

Moses is told that he and his people to get out and away towards the land of promise, and the Angel shall go ahead to clear the land, but the Lord will not go with the stubborn people since He might destroy them along the way. The people mourned at this bad news without their ornaments, for He had told them to remove them from mount Horeb and onward. Moses had often set up the Tent of Meeting outside and beyond the camp, and in the morning they watched at going to the Tent till he entered it; for the Pillar of Cloud then descended and rested at the door of the Tent, and the Lord spoke with Moses there, as a man speaks face to face with a friend, while the people worshipped at their tent door, then Moses returned to the camp. But Joshua, his younger-aid, remained in or at or near the Tent. Now Moses pleaded with Lord that though he was sent to deliver the people, he was not told who will go with him, yet the Lord knew him by name with favor and grace. He prays for proof of such favor by His ways shown him, and that the people belong to the Lord. The Lord's Presence (Face) shall lead and give rest, and he said that if His Presence lead them not then not take them hence, for how will God's favor be known by His chosen people. The Lord agreed to this also; so Moses asked the Lord to show him His glory. He said He will pass by him all His goodness and proclaim Jehovah's name, gracious and merciful; but His Face (Presence) may not be seen by man and live. Moses was to stand close by on the Rock, and while passing by in glory He will hide him in a Cleft of the Rock, and cover him with His Hand, and he will only see His Back-Side.

The Lord instructs Moses to chisel out two tables of stone as a copy of the first, and He will write the words as in the former broken tables. Moses was to present himself before the Lord in the Mount Sinai alone, and man or beast to be at a distance from the mount. Moses did so, takes the two stone tablets to the Lord, Who descended in cloud and stood with him, and He proclaimed the Lord's name as a God of mercy and grace, patient, kind and true, faithful forever, forgiving sinners, but harsh towards those who are guilty visiting iniquity on many generations; and Moses worshipped, petitioning the Lord (Adonai) to go with them though they are stiff-necked, and to forgive, and to inherit them. The Lord covenanted with Moses for Israel to do great marvels and wonders not seen before, and Israel shall see the Lord's awesome work. Israel must obey and never make a covenant with the nations of Canaan to play the harlot of idolatry and to inter-marry with them to lead to more harlotry of idolatry. But Israel must keep the feast of unleavened bread as commanded; redeem the firstborn and firstling, and appear before the Lord with something to give. Other laws are then given as the Sabbath, the Feasts, of leaven or yeast, and other such things. Moses wrote these words as a covenant between God and Israel; and he was with the Lord for another 40 days as before, without water, and He wrote on the tables the words of the covenant the 10 Commandments (Debbarim = Words). When Moses came down from Sinai with the Tables of Testimony his face was shining because He spoke with Him, and Israel was afraid to come near him. Moses bid them come to him and he related all; but when he finished speaking he veiled his face, then he unveiled himself to speak to the Lord; for the skin of Moses' face shined bright.

So Moses rehearsed the laws to be obeyed and then requested a free-will offering of heart and spirit, of mind and strength, to the Lord to build the Tabernacle. All the materials to be donated and all the articles to be constructed, all that must be worked and crafted as the Divine Pattern revealed. So Israel freely stripped themselves of all their Egyptian ornaments and jewelry and money, along with cloth and fabrics and wood, and all that was needed. Overseen by gifted and inspired men and women, young and old, led by select master craftsmen (Bezalel and Oholiab). So Israel gave so much Moses had to restrain them from further donations. Thus was the Tabernacle made and all that pertained to it, exactly as the Divine Design shown to Moses in the mount. The sum or total of all of things for the Tabernacle of the Testimony inventoried by Moses command for the Levitical service, by the hand of Ithamar, the son of the Priest Aaron; along with those who helped according to the materials needed. All the gold used for the Sanctuary was 29 talents, and 730 sanctuary-shekels; the silver was 100 talents, and 1,775 sanctuary-shekels; for the men 20 years and older, a beka (1/2 shekel) for each, came to 603,550 sanctuary-1/2-shekels. The Sanctuary sockets came to 100 talents of silver, 1 talent per socket; the 1,775 silver shekels were used for hooks and coating the capitals, and for fillets. The brass was 70 talents, and 2,400 shekels, for the sockets, the brazen altar, its grating and vessels; sockets and pins for the court. And all the other items as fabrics and threads, and such which are not inventoried were available and used. So too the priestly garments of Aaron or the High Priest, and for the Aaronic Priests, and for the Levitical Priests, were made according to the Divine Design. Thus was completed all the work of the Tabernacle of the Tent of Meeting.

So Israel brought the tabernacle to Moses, the tent and all its furniture and furnishings and utensils and appliances, along with the priestly garments and attire. And Moses saw it was all made according to the pattern shown in the mount. The Lord commands them to erect the Tabernacle of the Tent of Meeting on the 1st day of the 1st month. First must be placed in order the Ark of Testimony, second the Veil to screen it, third the Table, fourth the Lampstand, fifth the golden Altar of Incense, sixth the Curtain at the Door of Tabernacle, seventh the Altar of burnt-offering, eighth the Laver, ninth the Court, and tenth Anointing Oil to anoint all things and persons. Thus Moses did all as he was commanded to do. In the 1st month of the 2nd year on the 1st day was the Tabernacle setup with all his belongings and articles and in order and arrangement. So Moses finished the work. Then the Cloud covered the Tent of Meeting, and the Glory of the Lord filled the Tabernacle, so Moses could not enter. When the Cloud went up the sons of Israel moved onward in their journey; but when the Cloud rested they journeyed not. For Jehovah's Cloud was over the Tabernacle by day and His Fire by night in the sight of all the House of Israel in all their journeys.

We are at the end of our reflections of Exodus, and we again encounter another 10 sequence to portray one picture, just as in the 10 Plagues and the 10 Commandments so here we conclude the Book with Ten Parts of the Tabernacle. The First and the Last are the governing items, the Ark of Testimony and the Anointing Oil. The Tabernacle was a Sanctuary or a Holy Place for God to be manifest; it was a Tabernacle or Dwelling, thus the House and Home of God. But it was also a Tent of Meeting or Living with God at home in His tent in His visitation of His people. The types and pictures are extensions and progressions of those in Genesis. The world of the Hebrews and Israelites is far more developed in many levels, both in nature and divine things. Conflicts between peoples are far more terrible as the larger powers increase and

advance. God however is manifesting His presence and glory, His grace and goodness, and all things that pertain to His image and likeness. Man's dominion of the earth and all in it was everywhere apparent, and evidence of his creativity and superiority over mere brutes everywhere found. The ways of God though very obscure was not effaced from earth or man, but was becoming difficult to understand or appreciated. We will not resort to Job to explain these things. In Exodus it is clear that God intends to form His people by His Book to be a witness to the world and draw man to Himself. We do harm to our mind and spirit by imposing too many things into Scripture, as well as not understanding the things as they unfold.

The types in the Plagues lead to the Feasts and Exodus, thus a nation is delivered out of a nation, and that new nation must be stripped of life and living, must be changed internally as well as externally. The Baptism separated them from the old and rebirth them unto the new, with many new things to be added. The Tabernacle had two compartments the Holy and the Holiest, and outside was the common place, the divine service was from man to God outside the Tent, but within it was God to man, but God was ever separate in His Holiest of All, for man could not share yet in these things. Each element and article in the smallest detail to largest magnification, speak of God dwelling and indwelling man. The Jews saw some of these things as it is seen in Israel, but those things of Messiah have been much distorted in rejection of Jesus Christ. Again, all things belong to God as is seen in the Word, and that word is in the book, and the book is Scripture; thus all things spiritual is governed by the word, first by sacred tradition as existed in different ways with the patriarchs, but much more as it is written in scripture. This is why the Bible is His chosen media to educate and transform man, whether Hebrew or Heathen. The stories in Genesis and the record in Exodus all are for man's birth and growth, although hidden and shrouded behind nature and clouds, within darkness and light. The analogy and the allegory have been passed on and down to us who believe God and follow His word unto righteousness and love and life. The Law was no exception but confirmed these things having the spiritual elements embedded in them, and each part answers to another to form a whole. It was never intended for all symbols to be understood by any generation in time past, but incrementally the grand design and intricate work would increasingly be comprehended. This is why in the New Testament so much of the Old Testament is explained and comprehended for it is then completed and complimented. The Symbols are very numerous and the rules are obscure and coded so that many things will not be grasped at sight but in life and time God's Spirit brings to know divine things. Man's condition will not permit the natural man to properly grasp or partake of the heavenly things in Scripture for we have been alienated from God, and as we return to Him spiritual things come alive in the right way. Many have seen and written on the typology of the Bible and the rich pictures in Exodus, filled with innumerable examples of fine interpretations; but of course many silly and meaningless exegesis. What is good for me and for all is the basic over-ruling theme and background, the function and operation of the divine system as programmed by God and not man. As we have seen by now in these two books of Moses, the usage and grammar, the sense and symbols, first occurrences that govern the occurrences afterwards, and many such things can be easily discovered by diligent study with or without divine assistance. It is to faith and love, to obedience and righteousness, and these like things that allow the true and pure to take a hold of us as we take a hold on them. Finally we add that any things of God, of heaven, are spiritual and are all reflected by the natural, as nature, showing forth His glory; or by earth and all its

animals and creatures and features in infinite variety of good and evil; and by man who is the image and likeness of God for whom God has occupied Himself these many thousands of years to birth and bring many sons to glory in a world better than this, and a time more infinite than now, beyond our comprehension and our quest, be they ever so high and deep –for God is the Beginning and End of all.

LEVITICUS: Moses III

We come to the 3rd Book of Moses called Leviticus after its general focus of the Levitical Priesthood. It is clear from the opening words that it is connected to and continues from the Book of Exodus. Exodus concluded with the erection of the Tabernacle and the Tent of Meeting filled with God's Presence, and the Levitical Priests ready to serve and minister to the Lord for the people of Israel. One year had passed from the Exodus to the completion of the Tabernacle, and now in the second year the Levitical Priesthood will be ordered and the people prepared to enter Canaan. In the Law God revealed His transcendent sovereignty and absolute holiness against all ungodliness and depravity in man, and especially in His people. Sins must be covered or atoned, man's condition exposed and mitigated by truth and righteousness without impugning God or annihilating man. He saved Israel from misery and must meet them in their weakness and frailty by the provisions substitutionary sacrifices and offerings in a national worship of God. God begins to reveal the need of the Savior and the Sacrifice, as we have already encountered several times in Genesis and in Exodus. Leviticus has 27 chapters, with two discernible parts, chapters 1-16, and chapters 17-27. Part One covers the Sacrifices for Sins and their Laws relating to the Sanctuary and Aaronic Priesthood, and concludes with the Day of Atonement. Part Two covers the Laws of Sanctification of People and Priest in relations to the House of Israel and ends in Vows.

The Lord called Moses and spoke to him from the Tent of Meeting or Congregation to tell Israel that in offering Oblations or Offerings (qorban, offerings or sacrificial-gifts) and Sacrifices these rules and details must be observed: Animal Offerings of herd and sheep may be a Burnt-offering as a spotless male, offered at the entrance of the Tent of Gathering to be accepted or approved; his hands on the head of the Burnt-offering to make his atonement. The Bullock to be killed before the Lord and the Aaronic Priests shall present and apply the blood on the Altar; then the animal butchered and the pieces put on the fire and wood, first the head and fat, then inwards and legs washed and completely burnt up. This is a Offering of Fire and Sweet Savor to the Lord. And as with the Burnt-offering of Bullocks, so with the Sheep or Goats, slaughtered at the north-side of the Altar, and offered as a Burnt-offering. Likewise Burnt-offering of Birds or Fowls of Doves and Pigeons, its neck wrung off cooked or burnt on the Altar but the blood drained at the side, and its crop or throat-pouch with its filth cast away at the east side with the ashes; the wings to be torn off but the bird not divided but it is consumed by Fire. There are rules for the Meal or Grain Offerings, in kind and preparation and cooking as a memorial a Fire Offering and Sweet Aroma to the Lord. The rest of the Grain-offerings not consumed by fire belong to the Aaronic Priests as most holy. So too with the baked meal-offerings of unleavened cakes or wafers, and the like, part of it is a memorial offering and the

rest belong to the Aaronic priests. But no grain-offering is to be offered with leaven or honey. There are also rules for Offerings of First-fruits, and they are not a Sweet Aroma on the Altar, but they must be always seasoned with salt. So too with the Grain-offerings of First-fruits, grain in the ear parched with fire and bruised grain of the fresh ear, with oil and incense; and part offered as memorial. The Sacrifice of Peace-offerings, though similar, has different rules and details compared to the Burnt-offerings and the Grain-offerings. The cooking of these Sacrifices is the Food of the Fire Offerings to the Lord as a sweet savor with all the fat; for the fat or blood must never be eaten.

Israel must observe these rules also: A Sin unknown or unintentional by people, or sin of the anointed priest that brings guilt on the people, a young bullock must be offered as a Sin-offering; and sacrificed according to these rules, as with the Sacrifice of Peace-offerings burnt on the Altar, so the skin, flesh, head, legs, inwards, and dung, the entire bullock to be carried outside the Camp to the clean place where the Ashes are poured out, and it shall be burnt on wood with fire. So too if the entire Congregation of Israel err, unknown to the Assembly, but are guilty of violation of the Lord's commands, when the sin becomes known they are to offer a Sin-offering of a young bullock, and the Elders are to lay their hands on it, and it must be killed before the Lord, and the anointed priest to apply the blood 7 times before the Lord and Veil. As with the bullock of the Sin-offering, so here also, it is to make atonement for forgiveness for the Assembly. Likewise a Ruler who sins unintentionally or unknowingly, when known, he must offer for his guilt as did the assembly. Even the common people in unknown sins must offer for their sin and guilt when it becomes known. In like manner sins and trespass unintentional must offer for the sin and the trespass a Sin or Trespass Oblation. And restitution with penalty must be paid for violations against the holy things; a ram for trespass atonement. ((Here it may be alerted that the Hebrew text has 6:1 beginning with 6:8, and 6:1-7 is put after 5:19, which makes it 5:20-26.))

Then follows the laws of burnt-offering, of meal-offering, of sin-offering, of trespass-offering, of consecration, and sacrifice of peace-offerings; all of which the Lord commanded Moses in Mount Sinai for Israel to offer their oblations to the Lord in the wilderness. The Burnt-offering is to lay on the hearth on the Altar all night and morn, the fire always burning; the priest clothed wearing his linen shorts, to take the ashes remaining from the consumption and put them beside the Altar; then he must change his clothes and carry the ashes outside the camp to a clean area. The fire on the altar shall be kept burning by the fat of the peace-offerings. And so other rules and regulations are prescribed concerning these laws of sacrifices. And as with the description given earlier, so too now these laws cover a wide variety of things which are related to the divine service. The symbolism is in each and every part, with different degrees of applications and types of the larger Divine Service. The substitutionary relation between the soul and sin, the animal and offering, the ransom and redemption and all the particulars are to be understood as looking back to the Fall and looking forward to Messiah. The work of the Holy Spirit is comprehensive and complex in the work of judgment and salvation. Thus the need for priesthood is manifest that could be a basis of the Law; on one hand to vindicate a holy God (Divine satisfaction and reconciliation by atonement or covering), and on the other hand meet the sinner's need (forgiveness and restitution by payment or purchase)

The Aaronic Priests with the garments, anointing oil, bullock of the sin-offering, two rams, basket of unleavened bread, are to assemble with Moses and Israel at the door of the Tent before the Lord. Aaron and his sons are to wash, dressed with girdle, robe, and Ephod and its band; with breastplate and the Urim and Thummim, and with the mitre or holy crown with its golden plate. Moses anointed with the anointing oil the Tabernacle and all in it, and sanctified them, and he applied the oil 7 times to the altar, anointing and sanctifying it and its vessels, and the laver and its base; he did all this exactly as the Lord instructed. The Aaronic priests put their hands on the head of the bullock for sin-offering, and it was killed, and its blood applied to the horns of the altar with his finger to purify it; the blood was poured out at base of the altar to sanctify make atonement. The fat of the inwards, caul of the liver, the two kidneys and their fat, was burned or cooked on the altar. The bullock and its skin, flesh, and excrement were burnt with fire outside the camp. In like manner was offered the ram of burnt-offering, with some changes. Likewise the ram of consecration with its peculiarities, as the blood applied to the priests' thumbs and great toes, and the unleavened cake, a cake of oiled bread, and a wafer placed on the fat and the right thigh, then all these items carried as a wave-offering waived before the Lord, then was burnt with the burnt-offering, as a consecration for a sweet smell as a fire offering to the Lord. So too was done with the breast of the ram of consecration as a wave-offering as Moses' portion. The oil and blood sprinkled on priests and garments, and then the flesh was boiled at Tent's door, and was eaten with the bread from the basket of consecration. Nothing was to remain, but consumed by fire. The priests are restricted for the 7 days of their consecration to stay at the Tent's door to do service to make atonement. After the 7 days of the Priests' Consecration, the Elders of Israel must offer a sin-offering and a burnt-offering, also sacrifice of peace-offerings and grain-offerings, on behalf of the people, at the Tent's entrance, so that the glory of the Lord might appear. Then priests offered the offerings according to the ceremonial rules. The people saw His glory and shouted and worshipped.

Nadab and Abihu, Aaron's sons, took their censers with fire and offered strange fire to the Lord which was not commanded, so the Lord's fire devoured them. Moses told Aaron that this was done because the Lord must be sanctified by all those appearing before Him, and be glorified before the people. Moses had other Levites remove the bodies from the Sanctuary outside the camp; and he ordered that the Aaronic priests must not grieve for the dead rebels lest they die, but house of Israel may mourn the burning death which the Lord kindled. The priests must stay during the week of their consecration by the oil of anointing. Aaronic priests are to abstain from all alcohol for they are holy and clean, and are to teach Israel the Lord's statutes. Further rules are given the Aaronic priests as the eating of the grain-offerings, the wave-breast offering, and heave-thigh offering, all to be eaten in a clean place and shared by their family members. Now Aaron's other sons, Eleazar and Ithamar, did not eat of the goat of the sin-offering, and Moses was angry at them for not bearing the iniquity of the congregation to make atonement, but Aaron replied that after offering the sin and burnt offering after the death of his sons would it please the Lord to also eat of these offerings, and Moses agreed.

Next follows the ceremonial and dietary laws concerning the clean and unclean animals that may or may not be eaten by Israel; and of fishes; and of birds; and also of insects and reptiles. The unclean animals and creatures in death contaminate or defile and they must wash and remain unclean till evening. And whatever objects come in contact with any unclean

carcass, and the article must be washed and remain unclean till eve. Earthen containers contaminated by contact with a unclean carcass must be broke; and all its contents is unclean. Exceptions are fountains and wells of flowing waters. And there are other such restrictions and applications. All these laws are given to sanctify them to be holy for the Lord their God is holy. They must not defile themselves with the unclean. This is the Law of Clean or Unclean Creatures.

Women who give birth to sons are unclean for 7 days, and the child circumcised on the 8th day, then she shall continue in her blood purification for another 33 days, during which she must not the holy things, or come in the Sanctuary. If a woman bears a daughter she is unclean for two weeks and then continues for another 66 days. After the days of her purification she must bring a lamb a year old as a burnt-offering and young pigeon and a dove as a sin-offering to the tent, and the priest offers it to make atonement for her, and she will be cleansed from the fountain of her blood. This is the Law of Child-bearing Purification.

Then follows the Law of the Plague of Leprosy in garments of wool or linen, warp or woof (twist or weave), of skin or leather, to pronounce it clean or unclean. The details and symptoms of the plague and disease of Leprosy is given at great length, the early appearance as rising, scab, bright spot then the priest must examine it carefully and determine if really is a infectious leprosy, and if so he is unclean, and if not he is clean. If it cannot be readily determined as contagion leprosy then he is to be quarantined for 7 days, then if it has not spread, another 7 days of quarantine, and then reexamined, and if it still has not spread, but diminish, then he is clean, for it is not contagion leprosy. If it later reappears and spread he is a unclean leper. There are many kinds of leprosy, different stages of the disease, and different symptoms. The priest must examine carefully, and isolate it that it does not spread. Old leprosy is declared always unclean. If the leprosy breaks out all over the body and turns white the leper is clean and not contagious; but if any raw flesh appears, he must be pronounced unclean leper, and if the raw flesh disappears again the priest must reexamine him and declare him again clean. So too is the rules for scall like leprosy; along with leprosy-like conditions or infections of the scalp or skin; or baldness appearances; or head infections. A leper's clothes must be torn and his hair loose and he must cover his upper lip and announce Unclean! Unclean! And he must live alone outside the camp. In like manner a plague in the leper's clothes or articles must be examined, quarantined, and declared clean or unclean. Clothes with a fretting leprosy must be destroyed by fire. So is the doctrine of leprosy in ceremonial holiness in declaring what and when it is unclean or clean.

((We are searching Scripture in our survey and reflections; we pass over many things which we encounter in these chapters and books (as the Federal Headship of Aaron for his House and for the Nation as the High Priest, just as Adam, Noah, Abraham, and Israel stood for the entire People; this hermeneutically is a principle of the part for the whole, the one for many, and also the reverse); some things will be noticed in the last book of Moses' Torah, and other things will occur in later books, and of course the New Testament. The Jewish Tradition as found in Mishnah and Talmud is developed from these words of laws and rules, of regulations and instructions, and of many such things stated or inferred. We will have reason to reply and respond to these traditions as we move through the Old Testament and come to the New.))

Next is the Law of Issues or Bodily Flows and of Sexual Emissions, of Female Impurity and Menstrual Contact. The male uncleanness or impurity of bodily fluids, flows, issues,

discharges, and emissions are always unclean, and all contact of persons or things constitute defilement, and such must be washed and bathed or be destroyed, and remain unclean till evening. One week after his cleansing, on the 8th day, he must present a sacrifice or oblation before the Lord as a sin and burnt offering for his atonement. So too is female uncleanness and impurity of flesh and menstruation, and sexual and non-sexual contacts.

The Aaronic Priests are not to always approach the Holy Place beyond the Veil before the Mercy-seat on the Ark, lest they die when the Lord appears in a Cloud on the Mercy-seat. He must present for himself and his house, two sacrifices for sin and burnt offering, be clothed with breeches and girded and with the mitre; dressed with his holy garments after bathing. Then two male-goats for Israel as a sin and burnt offering; and present them before the Lord. Aaron to cast lots for the two goats, one for Jehovah and one for Az-azel (scape-goat, exiled-goat, banished-goat, that is to remove or send away); the Lord's goat is to be offered as sin-offering, but the goat of Azazel must be alive before the Lord for his atonement, and sent-away into the desert for Azazel. The bullock of sin-offering for atonement to be killed; and a censer full of fire coals, with fine ground sweet incense, and enter through the veil, put the incense on the fire so that the cloud of incense cover the mercy-seat on the Testimony, that he may not die. The blood of the sacrifice is to be applied by his finger to the mercy-seat on the east side, and sprinkled 7 times before the mercy-seat. In like manner the goat of sin-offering for the people is to be offered. Thus atonement is made for the Holy Place for Israel's uncleanness of transgressions and all their sins, for the Tent of Meeting which dwells amid their filth and defilements. None but the High Priest must enter within the Veil to make atonement; afterwards he must go out to the Altar before the Lord and atone for it, and apply the blood of the two sacrifices on the horns of the Altar, then sprinkle the blood 7 days to cleanse and hallow. After this the live goat's head must be covered with both hands and to confess over it all Israel's iniquities, transgressions, and all their sins; then the goat is to be escorted out to the desert, to carry all their iniquities to a solitary place in the desert. The High Priest shall then remove the garments, and wash himself, and then offer the burnt-offering for himself and the people for atonement. The fat of the sin-offering to be burnt on the altar, the goat's escort must wash his clothes and bathed his flesh before returning to the camp. The remnant of the sacrifices, skin, flesh and dung, burnt with fire outside the camp, and the one doing it must wash and bathe before returning. This is a perpetual statute in the 7th month, 10th day, is the Day of Atonement (Yom Kippur) for souls to be afflicted, rest from work for all, to atone and cleanse for Israel's sins, to cleanse them before the Lord. This is a Sabbath of Solemn Rest, a High Sabbath forever. The anointed high priest consecrated in Aaron's place shall be dressed with holy garments to make atonement for the Holy Sanctuary and the Tent of Meeting (Congregation, Assembly, and Gathering), and for the Altar and priests and people. This is an everlasting statute once year as the Day of Atonement or Yom Kippur.

The Lord by Moses added other rules and laws concerning killing of animals by the people for sacrifices, its blood must be presented to the Lord at the Tent, or it will be imputed as blood guilt and he must be cut off from his people. All sacrifices must be offered by the priests at the Tent as prescribed. Thus Israel may not sacrifice to he-goats as harlots of idolatry. The life of the flesh is its blood; the blood atones for the soul because it is life, thus no blood may be eaten or consumed, but it must be poured out and covered with dirt. What dies of itself, and then eaten, makes unclean; and he must wash and bathe and remain unclean till eve, or he

is guilty. Israel must not be like the Egyptians or the Canaanites to practice their statutes, but must practice the Lord's statutes and ordinances, that a man may live in them. Abstain from uncovering the nakedness of all close relatives or next of kin, by blood or law. Abstain from marriage of both sisters while both are still living; and from sexual contact with a woman while impure by uncleanness; and from defilement of adultery; nor sacrifice a child to Molech; nor profane God's name; nor detestable defiling bestiality of confusion. These and the like are the practices and customs of the Canaanites by which the land and the people are disgustingly defiled, for which cause the Lord visits them to drive them out and destroy them, and the land vomits them. Rather they are to be holy for the Lord is holy; and to fear and honor their parents; to keep the Sabbaths; nor turn to or make idols. They must not eat of the sacrifices on the 3rd day and so profane the holy things; it must be eaten on the day offered. Leave some of their gleanings for the poor and traveler. Such and many like laws are given to Israel to observe, such as stealing, lying, false witness, gossip, hatred by silence, vengeance, love of country and neighbor; and also breeding, sowing, mixed clothing or fabrics, fornication, slaves, and the like; as shaving, body cuttings or piercings and tattoos; of prostitution, and Sabbaths and the Sanctuary; of witchcraft or the occult which defiles; honor the aged, love the alien; of righteousness in weights and measures, and the like. These prohibitions and injunctions are again repeated by extensions and specifications, to expose idolatry and immorality, as infanticide to Molech, fornication and adultery, witchcraft and demonic doctrines and practices. The relations of individuals and society, of kin and neighbors, of age and gender, and many things related to human living of a divine chosen nation related to the Lord their God.

The various laws and rules are given concerning the priests as those before of the people. The priests are restricted and limited in matters of marriage, defilement of the dead, appearance, conduct, status, service, morality, and the like; and the high priests are further restricted and limited by legal rules and regulations. The Aaronic Priests are to separate themselves from the Holy Things of Israel which are sanctified to the Lord; they must not profane the Lord's holy name. They must not approach or serve in uncleanness or they will be cut off; a leper may not partake of holy things; and like instructions as in the previous classes. Rules are given as to eating of holy things, the penalties of violations, and such matters, as the condition of the sacrifices offered, and the various classes of offerings. The set Feasts of the Lord are to be proclaimed to be Holy Convocations or Holy-Days or Sabbaths. First, the Passover on 1st month and 15th day; second, the Feast of No-Leaven or No-Yeast on 15th-21st of 1st month; third, the Feast of Harvest of First-fruits, reaping and bringing the sheaves; fourth, the Feast of the First-fruits 49 days or 7 weeks after the Feast of Harvest, celebrated with sacrifices, 7 lambs and leavened bread or yeast bread, with the one burnt-offering and meal and drink offerings, and one sin-offering, and two peace-offerings; a wave-offering, it is a special Holy Sabbath, a Holy Convocation (Miqra-Qodesh, qodesh or kodesh is holy, but miqra is a gathering or meeting or assembly, from qara to cry or call or read, whence qere Hebrew textual variants, whence also Arabic Quran.). The fifth feast is Yom Kippur or Day of Atonement in the 7th month and the 1st day to the 10th day, 1st day a Sabbath, the 9th and 10th day every soul must be afflicted and grieved, it is a Sabbath. The sixth feast is the Feast of Tabernacles or Booths (Succoth) in the 7th month from the 15th day to the 21st day, the 1st day and the 8th day a Sabbath, Israel must dwell in Booths during this week of the Feast, in memory of the Exodus. These are the Feast Days besides the weekly Sabbaths. These are the 7 holy set Feasts of Jehovah for Israel.

Then there are laws and rules for the lamps of the pure Lampstand to burn continually with pure refined olive oil; and those of the pure Table having 12 loaves or cakes of baked fine flour; and pure frankincense on the two rows of cakes or loaves. When an Israelite blasphemes the Name of the Lord God, (as in the case of the son of a Danite woman, Shelomith of Dibri), the blasphemer must be stoned to death, by those who heard him, along with all the assembly, outside the camp. Also laws of murder, and of killing animals, are based on life for life, equal retaliation or retribution, and just compensation. There must also be a Sabbath for the Land, after 6 years of sowing and pruning and harvesting then the 7th year must be a holy Sabbath for the land to remain unploughed and unreaped; but all may partake of what grows of itself without human labor or cultivation. Also 7 Sabbaths of years must be counted, that is 7 times 7 or 49 years, then in the 7th month on the 10th day, even the Day of Atonement, it must be proclaimed with trumpets throughout the land of Israel, to hallow the 50th Year of Liberty for all, the Year of Jubilee, and all must return to their native tribe and family, and celebrate the Jubilee as a special Holy Sabbath, partaking of the natural production and increase of the land. Also all sales of persons and properties must be returned to its original owners at the fair price based on the Year of Jubilee. Thus if Israel observe and obey all the words of the Lord in His statutes and ordinances they will be blest and dwell in safety, even the 6th and the 8th year will yield more. Redemption and restoration of persons and possessions must be allowed according to value and laws, but no Israelite must be kept in slavery beyond 6 years or when the Jubilee occurs. The Levites must be allowed to redeem all their possessions at any time they desire; but the field of their suburbs must not ever be sold. Also a poor brother of Israel must be treated kindly, even as the stranger and sojourner, fearing God, to allow the poor brother to live and improve; he is not to be charged with interest, or increased price, or such things, but to remember that they were delivered out of Egypt and given Canaan; he must not become a slave but only a hired-servant; and then he and his family must be released in the Year of Jubilee, for they are the Lord's servants. No mistreatment to the poor brother by enslaving him; but the non-Israelite may be bought or sold as slaves, and a poor Israelite that is enslaved by a foreigner must be redeemed by his brethren or near kin or by himself, and must be freed by redemption in the Jubilee; his service is as a hired-servant not as a slave; the children of Israel are the Lord's delivered servants.

Israel must have no idols of any sort, and must keep the Sabbaths, and reverence the Sanctuary; must obey the Lord and He will bless with rain and increase the crops, and make Israel to prosper; He will give peace and security; the beasts will cease as well as the sword. Israel will be stronger than their more numerous enemies. The Lord will be favorable to Israel and establish His covenant, and make their food supply plenty. He will set up His Tabernacle and dwell as God with His people; who He saved and made upright to serve Him. But if Israel becomes rebellious and break His covenant then the Lord turn against Israel as an enemy to vex and destroy them, to plague and enslave them; and if they repent not He will punish them 7 times more for their sins. He will break the pride of their power and harden the heavens; and with many such evils will visit them; He will reduce them to poverty and misery, to starvation and terror, to wars and captivity, to destroy all their idolatry and their cities, and scatter them to all the Gentiles, even to utter desolation. Even the surviving remnant will despair in dismay at their enemies for all Israel's sins and trespass against the Lord. And if they turn and confess for their trespass against Him, and are humbled and accept the punishment for their

wickedness, then the Lord will remember His covenant with the patriarchs and the land, and will not reject or abhor them utterly, for He is their God. These are the statutes and ordinances and laws of His covenant with Israel at Sinai. When a vow is accomplished, the estimation must be made from those 20-60 years of age according to the sanctuary-shekel, 50 shekels for males, 30 shekels for females; and vows for children from 5-20 shall be estimated at 20 for boys, and 10 for girls. Vows for infants from one month to 5 years of age are estimated or valued at boys at 5 shekels, and for girls 3 shekels. Vows for those above 60 must be valued at 15 shekels for men, and 10 shekels for women. Those too poor to pay the standard price, must be revalued by the priest according to their ability to pay. Vows for animals, clean or unclean, good or bad, a clean sacrifice must be offered according to the vow, but an unclean animal must be valued by the priest and his estimation must stand. An animal sacrifice may be redeemed if $\frac{1}{5}^{\text{th}}$ the value (20%) is added to the estimation. When a Israelite sanctify or consecrate his house by a vow, good or bad, the priest must value it and if redeemed its price valued with additional 20% added to it. In like manner vows of sanctification of fields and crops; but unredeemed fields of a vow must not be freed in jubilee but will be devoted as holy to the Lord and belong to the priest; but an exception is made for purchased fields for another's ownership, it shall return to the seller in the Jubilee. No firstling of clean animals shall ever be sanctified by a vow for it belongs to the Lord; but unclean firstlings may be ransomed according to estimation of the priest, and 20% added to the price. No devoted or banned (cherem= to ban, devote to destruction, to cut off, as in contraband) thing by vow, of man or beast or his own inherited field shall ever be sold or redeemed for they are most holy to the Lord; no man devoted or banned shall be ransomed but must be put to death. The Tithe ($\frac{1}{10}$) of the land and its produce is holy to the Lord, and if redeemed must pay 20% more; so too of animals and must not be redeemed.

The Book of Leviticus as Moses III, like the Book of Exodus, is filled with countless types and shadows, looking back to Genesis and looking forward to the rest of Scripture, and most significantly to the New Testament and Messiah. Its Divine Theme as before and ever after in the Word is Judgment and Salvation, the Fall of Man in Adam met with in many ways and words, laws and rules, statutes and ordinances, but established by blood of sacrifices and oblations offered to Divine instructions and commands, and all which is related to the Sanctuary as God's Tabernacle and its Service or Ministry of the Priesthood. The lessons are valid realities but of temporary significance as will unfold in the progression of God moving in the world among His people. All the Sacrifices and Offerings though many are all one and the same, the body and blood one, the soul and life one, and thus portray One Sacrifice and the One Offering in the Divine Service. Many of these matters are therefore treated in the Book of Hebrews in the New Testament. The animals of herds and flocks, of fowls, of grain and crops are all for one thing a temporary reconciliation or atonement for sin and sinner to live in the presence of a holy and righteous God, that His virtues of grace and mercy, goodness and kindness, His forgiveness and friendship, peace and fellowship, and so much more as required in different relations and conditions or cases, flow freely and properly from the Creator to the Creature, from the Lord to Israel, and from God to the World.

We have already remarked before and above that there are many ongoing developments of significance and applications to spiritual things reflected by natural things, in

different forms and degrees. The Offerings in whatever form and for whatever reason all lead to the same thing, namely back to God. The offerings as wholly burnt, sin, trespass, peace, grain, wave, heave, and all such, are for the same things; and the condition of man or woman, the old and the young, known and unknown, of Israel or Gentile, are also the same, whether sins or uncleanness, or impurities and diseases, all are one in nature and truth in regards to God. We are past the middle of the Torah with the 4th and 5th Books of Moses to complete the second divine finger of the Bible hands. We have a picture of the daily ceremonial routine based on the people's living and giving in the wilderness, anticipating the settlement in the good land. But God must test and train them in regards to warfare with the enemies of God, and to grow within them all that is of Him and for Him. As with Genesis and Exodus there are thousands of other details that we could consider but have no need in these reflections in seeking the Word as the Mirror to show God as He wishes to be seen and to show us as we are.

NUMBERS: Moses IV

The Fourth Book of Moses, Moses IV, consists of 36 chapters, and takes its name from the content of the book as given verse two, the number of the names; but the Hebrew uses the fourth word, *bedmidbar*, meaning "in the wilderness" or desert. The connection to Leviticus is obvious and intentional, as the continuation of the story in the scroll. The Book has two significant parts, part one from chapters 1 to 14, and part two, chapters 15 to 36. Part one is at Sinai, when the people were numbered, then moves to the Desert of Paran, where the spies were sent out and returned. Part two is at the Desert of Paran near Kadesh-Barnea after the rebellion and refusal to invade Canaan, and continues through the next 38 years of wandering in the wilderness up to the 40th year after the Exodus, to the last month of Moses life.

The Lord spoke to Moses in the Desert of Sinai in the Tent of Meeting on 1st day of the 2nd year after the Exodus, for him and Aaron to number all the male Israelites by families and clans, from 20 years and above, those able to go to war, to enlist them by their hosts or divisions. Each Tribe to be represented by a leader or general, in this order: of Reuben is Elizur Shedeur-son; of Simeon is Shelumiel Zurishaddai-son; of Judah is Nahshon the Amminadab-son; of Issachar is Nethanel Zuar-son; of Zebulun is Eliab Helon-son; of Joseph's Ephraim is Elishama Ammihud-son; and of Manasseh is Gamaliel Pedahzur-son; of Benjamin is Abidan Gideon-son; of Dan Ahiezer Ammishaddai-son; of Asher is Pagiel Ochran-son; of Gad is Eliasaph Deuel-son; of Naphtali is Ahira Enan-son. These twelve were the Princes of the Tribes of Israel the heads of the thousands of Israel; Moses and the 12 princes with Israel in the Sinai Desert declared their lineages, on the 1st day of the 2nd month, from 20-60, as commanded they were numbered by generations, families, houses, and polls all that could go to war. Those numbered were: of Reuben were 46,500; of Simeon were 59,300; of Gad were 45,650; of Judah were 74,600; of Issachar were 54,400; of Zebulun 57,400; of Joseph's Ephraim were 40,500; of Joseph's Manasseh were 32,200; of Benjamin were 35,400; of Dan were 62,700; of Asher were 41,500; of Naphtali were 53,400. The total number of Israel's military was 603,550. Only the Tribe of Levi was forbidden to be numbered because the Lord appointed the Levites over the Tabernacle of Testimony and its furniture to minister to it and encamp around it and to take it down and to set it up; but the stranger who comes near shall be put to death. The children of

Israel shall encamp by their own standards in their divisions, and the Levites must encamp around the Tabernacle that wrath come not on the community.

The tribes of Israel are to camp around the Tabernacle on four sides by the standards and ensigns or banners or flags, opposite or facing the Tent. On the East Judah's hosts and the tribal prince, with all the numbered men; in like manner next to him is Issachar; and likewise is Zebulun; thus in all on the East side of the Three Tribes is some 186,400; these are to march and camp first. On the South likewise is Reuben and with him is Simeon and Gad, in all 151,450; these to march or set out and camp 2nd. The Tent of Meeting with the camp of the Levites by their standard in between the 12 Tribes, 6 in front and 6 in back. On the West is standard of Ephraim's camp and host, as the others, along with Manasseh and Benjamin; in all these totaled 108,100; the third to set out or march and camp. On the North is Dan's standard and host, in like manner, along with Asher and Naphtali; in all these totaled 157,600. These 12 Tribes numbered in all 603,550; excluding the Levites; they set out and encamped by families and houses. The generations of Moses and Aaron at the time the Lord spoke to Moses at Mount Sinai: Aaron sons were Nadab, Abihu, Eleazar, and Ithamar; these were anointed and consecrated to minister or serve in the priest's office or Aaronic Priesthood. Nadab and Abihu died as childless rebels for offering strange fire to the Lord in the Sinai Desert, leaving only Eleazar and Ithamar minister. The Lord tells Moses to bring and present the tribe of Levi to minister or serve Aaron by keeping his charge and for Israel at the Tent of Meeting in the service of the Tabernacle, to attend to all the furniture and service. The Aaronic priesthood is not to be approached by a stranger or unauthorized person, who must be put to death. The Levites are to be numbered from one month and older, from the names of the families and houses of Aaron three sons: Gershon, Kohath, and Merari. The Gershonites encamped westward behind the Tabernacle; with its tribal prince; and their charge and duties in the Tent of meeting was the Tabernacle and Tent, and its inner Covering, the Screen or Curtain for the door or entrance, and Hangings for the court, the outer Screen or Curtain, and its Cords or Ropes. The Kohathites in like manner, on the Tabernacle's south-side, were numbered, and their charge was the Sanctuary and its Ark, Table, Lampstand, Altars, Vessels, and inner Screen or Curtain. Eleazar is to be Prince of Princes of the all Levitical Priests, and supervisor of the Sanctuary attendants. The Merarites likewise, on Tabernacle's north-side numbered were numbered and their charge was the Tabernacle's Boards, Bars, Pillars, Sockets, Instruments, and it's Service, its Court-pillars, Sockets, Pins, and Cords or Ropes. The encampment on the Tabernacle's east-side before the Tent of Meeting as the sunrises was Moses and Aaron and his sons, to keep the charge of the Sanctuary for Israel; the stranger who approaches shall be put to death. The Levites that were numbered by Moses and Aaron by the Lord's command, males from one month and older, were 22,000. The Lord told Moses to number all males of Israel from one month and older by names; for the Levites are to be a substitute for all the firstborn of Israel, and the Levites' livestock for the firstlings of Israel. Moses numbered Israel and the male population from one month and older came to 22,273, that is 273 over. For these the redemption is to be 5 sanctuary-shekels a person (one shekel = 20 gerahs); the redemption-money came to 1,365, which Moses gave to Aaron as the Lord commanded.

The Lord told Moses and Aaron to take the Kohathites from 30 – 50 for the service of the Tent of Meeting for the most holy things: before setting out the Aaronic priests take down the Veil of screen or curtain and cover the Ark of Testimony with it, and over the Veil a covering

of Sealskin (Badger-skins), and over that a blue Cloth, and its Staves or Poles inserted The Table of Showbread must also be covered with blue-cloth, and on the Table its dishes, spoons, bowls, and cups, these covered with a scarlet-cloth and over this a covering of sealskin or badger-skin, with its poles inserted. The Lampstand of the Light and its lamps, snuffers, snuff dishes, oil vessels, are to be covered with a blue-cloth, and then sealskin, and put on the frame. The Golden Altar is to be covered with blue, and then a covering of sealskin, with its poles inserted; also the vessels of ministry in the Sanctuary art to be covered with blue-cloth, covered with sealskin, and placed on the frame. The Altar's ashes are removed, and the Altar to be covered with purple-cloth, with its vessels, fire pans, flesh-hooks, shovels, basins, and its vessels, and covered them with sealskin, and its poles inserted. After the Aaronic priests have covered the Sanctuary and its furniture then the Kohathites are to carry them, but must not touch them, or they may die; these are their burden (things to be carried and transported) in the Tent of Meeting. Eleazar ben-Aaron the priest is responsible for the oil for the light, sweet incense, continual meal-offering, anointing oil, the Tabernacle and its things, and the Sanctuary and its furniture. The Kohathites are not to be cut off from the Levites in their care of the most holy things in their service and burden; they must not ever look into the Sanctuary, lest they die. So also the Gershonites numbered from 30 to 50 to attend to and serve the work of the Tent of Meeting. Their Service and burdens is to carry the curtains of the Tabernacle and Tent of Meeting, its covering, covering of sealskins, screen or curtain for the door or entrance of the Tent, the court hangings, the screen or curtain for the door or entrance of the gate of the court, their cords and instruments, and whatever is needed in the service. The Merarites in like manner numbered to serve and care and carry the Tabernacle's boards and bars, its pillars and sockets, its court pillars and sockets, their pins and cords, with all the instruments and service, each instrument by appointment. Thus Moses and Aaron the princes of Israel numbered the Levites by families and houses, from 30 to 50, for the work of service to carry the burdens in the Tent of Meeting as commanded by the Lord; and the total was 8,580 Levites from Kohath, Gershon, and Merari.

The Lord told Moses to command Israel to isolate the lepers, those with discharges, and those unclean by the dead, male and female, outside the camp, so the camp, the Lord's dwelling) become not defiled. The guilty soul who sin or trespass against the Lord must confess and make restitution in full, and add 1/5th to his victim or the other party; and for the injured party without a kin, the restitution must go to the Lord's priest, with the ram for his atonement. All heave-offerings of holy things of Israel must go to the priest, and also anyone's hallowed things. A wife who trespass against her husband in secret adultery, being defiled but no witness against her, not being caught in the act; if the spirit of jealousy causes her husband to suspect her adultery, whether true or not, she must be brought to the priest with her offering of 1/10th ephah of barley meal, without oil or frankincense; it is a jealousy meal-offering, a memorial of remembrance. The priest shall take holy water in earthen container and dust from the floor of the Tabernacle mix in it, and before the Lord the woman's hair loosed, and give her the meal-offering of memorial and jealousy, and give her the mixed water of bitterness which causes the curse. The priest must make her swear an oath that she has not committed adultery and uncleanness while married, and then she is to be free from the bitter water of the curse; but if she is guilty and defiled, may the Lord make her a curse and oath to her people, when her thigh is infected and her body swell, after the cursed water enters her stomach; and she must say

amen, amen. The priest must write these curses in a book, and then blot them out with the water of bitterness; then the woman must drink it bitter. The priest must take the meal-offering of jealousy from the woman, and wave it to the Lord, and bring it to the altar; he shall take a handful of the meal-offering as a memorial, and burn it on the altar, then make her drink it. Afterwards if she is defiled and guilty of trespass the bitter water will cause her to be cursed, and if not she will not be cursed but conceive seed. This is the law of jealousy of the spirit of jealousy, to free or convict the wife or husband of iniquity.

The law of the Nazirite, by the Lord's command to Moses for Israel, that when a Israelite, man or woman, makes a special vow of a Nazirite to separate to the Lord, they must abstain from wine or alcohol, from wine-vinegar or vinegar, from grape-juice or grapes or raisins. A Nazirite must abstain from partaking of anything that comes from the grapevine; also a Nazirite must not cut the hair or beard, till the vow is fulfilled, he is holy in his separation; the locks of the hair of his head must grow long. Also a Nazirite must not come near a dead body to become unclean, not for any relative, because he is holy and separated to God. If he is accidentally defiled by the dead, he must shave his head on the 7th day of his cleansing, and offer his sacrifices on the 8th day at the Tent, a sin and burnt offering for his atonement for sin of death. He may renew a vow of separation to the Lord but must not resume the days of his former vow voided by defilement. When a Nazirite vow is completed he must offer all his sacrifices to the Lord at the Tent; after the priest is done the Nazirite must shave, and take the hair and put it under the fire of peace-offerings; then the priest give him the boiled shoulder of the ram, a cake, and a wafer, and the priest must wave them as a wave-offering to the Lord; this is holy for the priest, and also the wave-breast and heave-thigh; then may the Nazirite drink wine.

Also the Lord said to Moses to tell Aaron and sons to bless Israel in this way: the Lord bless them, keep them, shine on them, and be gracious to them, lift is countenance on them, and give them peace; thus His Name is put on them to bless them. When Moses setup the completed constructed Tabernacle (a year from the Exodus) and anointed and sanctified it and all related to it, that the tribal princes of Israel of the militia offered their oblations to the Lord at the Tabernacle; 6 covered wagons or carts, one per two tribes, and 12 oxen, one per tribe were offered; for the service of the Tent for the Levites; to the Gershonites 2 wagons and 4 oxen; and to Merarites 4 carts and 8 oxen. The Kohathites were given none, because they shouldered the Sanctuary service. The princes offered on a set day the offering for the dedication of the Altar, for 12 days, 1st Judah, 2nd Issachar, 3rd Zebulun, 4th Reuben, 5th Simeon, 6th Gad, 7th Ephraim, 8th Manasseh, 9th Benjamin, 10th Dan, 11th Asher, and the 12th was Naphtali. The tribal princes each offered the same offerings which was alike: 1 silver platter 130 sanctuary-shekels in weight, 1 silver bowl of 70 sanctuary-shekels, both filled with fine flour mixed with oil for a meal-offering; 1 golden spoon of 10 shekels, full of incense; for a burnt-offering one bullock, one ram, one he-lamb a year old; for a sin-offering one male goat; for the sacrifice of peace-offerings were 2 oxen, 5 rams, 5 he-goats, 5 he-lambs a year old. Each prince offered the same kind and number of offerings each for his tribes' day for the Altar's dedication in its anointing: 12 silver platters of the same weight, 12 silver bowls of same weight, 12 golden spoons of same weight; the silver totaled 2400 sanctuary-shekels; the gold totaled 120 shekels; the bullocks, rams, he-lambs, their meal-offerings, and he-goats were 12 in all for burnt and sin offerings; for sacrifice of peace-offerings were in all 24 bullocks, 60 rams, 60 he-goats, 60 he-lambs. Now when Moses entered the Tent of Meeting to speak to God, he heard a Voice

speaking to him from above the Mercy-seat or Atonement-cover, from between the two cherubs.

The Lord told Moses that Aaron must light the 7 lamps or candles of the Lampstand to give light in front of the Candlestick, which was made of beaten gold and its base and flowers exactly as the Lord showed Moses in the mount. The Levites are to be cleansed with water of expiation or purification, and all their flesh shaved, and their clothes washed, and they must be bathed, and must offer the sacrifices of the sin-offering; they present them to the Lord at the entrance of the Tent with all Israel; and Israel must lay their hands on the Levites, and Aaron must offer them as a wave-offering in place of Israel to minister to the Lord. The Levites must then lay their hands on the heads of the bullocks offered as sin and burnt offering to the Lord for atonement for the Levites as a wave-offering; thus they are made separate for the ministry of the Tent in substitution for Israel the Lord's Firstborn. The Levites are a gift to the Aaronic priests for the ministry of atonement of Israel to prevent plague and death when they approach the Lord's Sanctuary. The Levites must serve and wait on the work or ministry of the Tent from age 25 to 50; and from 50 years and older must cease from the work and service, but from 50 and older must minister with their brethren in the Tent and its charge.

The Lord spoke to Moses in the Wilderness or Desert of Sinai in the 1st month of the 2nd year after the Exodus. The Passover must be kept as prescribed in the 14th day of the 1st month, Abib, at night. If some are unclean by death contact, or on a journey, they must keep the Passover on the 14th day of the 2nd month at night with unleavened bread and bitter herbs, and nothing must remain till the morning. But if anyone is clean and at home and does not keep the Passover in its appointed season, he will bear his sin. This applies to even the stranger or foreigner in the land, for one statute applies to all. When the Tabernacle was erected the cloud covered the Tent of Testimony, and at night the cloud appeared as fire; but when the cloud lifted and moved on so too Israel journeyed and followed, and Israel encamped where it rested; by the Lord's command they journeyed and at His command they rested, according to the cloud, whether it rested on the Tabernacle many or few days, even if only for one day, so did they; whether two days, a month, or a year.

Two silver Trumpets or Horns of beaten work must be made for the calling and gathering of the congregation of Israel to assemble at the Tent of Meeting. If the Trumpets are blown only once, the leaders are to gather; if the Trumpets are sounded for alarm the 1st time, the East camp must move; if sounded 2nd time the South camp must follow; an alarm must be trumpeted for their journeys. But for gathering the assembly they must trumpet without alarm; and the Aaronic priests are to sound the Trumpets as a permanent statute for all generations. There must be a sound of alarm for war with the Trumpets, and the Lord God will remember and save Israel from their enemies. There must be trumpet sounds for gladness and feasts, for the new months, for the different sacrifices and offerings, for such celebrations as a memorial to God. Thus in the 2nd year in the 2nd month on the 20th day the cloud lifted off the Tabernacle of Testimony, and Israel left the Desert of Sinai and came to the Wilderness of Paran. The order of the journey of the hosts or army by standards and camps and princes was: Judah, Issachar, Zebulun, then the Tabernacle, after it is taken down, and the Gershonites and Merarites; after them Reuben, Simeon, Gad; then followed the Kohathites transporting the Sanctuary and those to setup the Tabernacle; after these were Ephraim, Manasseh, Benjamin; and last was Dan, Asher, and Naphtali. Thus they journeyed and marched. Moses conversed

with his father-in-law Hobab (Jethro) ben-Reuel the Midianite, inviting him to join Israel in their journey to Canaan, and he would be treated well; but he turned down the invitation to return to his land and people. Moses entreated him to accompany Israel in the desert as eyes for Israel, and they truly will treat him good. So Israel departed from the Mountain of the Lord and went 3 days journey, with Ark of Covenant of the Lord leading the way to find a new resting place, the cloud leading above. When the Ark moved forward Moses bid the Lord to Rise and scatters His enemies, and put to flight those who hate Him; when the Ark rested he bid the Lord to Return to the hundreds of thousands of Israel.

The people complained with evil, and the Lord heard it and burned in anger and He devoured to the edges of the camp; and they cried to Moses, and he prayed and then the fire abated; for which reason the place was called Taberah. The mixed crowd in Israel lusted exceedingly crying for flesh to eat like when they were in Egypt, when they ate freely, along with cucumbers, melons, leeks, onions, and garlic; for their soul was tired of the manna (it looked as coriander seed (zera-gad), as bdellium (here only and in Gen. 2; the bedolach is a resin or pearl, whitish or grayish; but mostly uncertain; its connection to dew, seeds, and quails is curious), and it was gathered and grounded, or beaten or boiled, and made into oil tasting cakes; and it fell only at night. The peoples complaints and tears angered the Lord and displeased Moses, who complained to the Lord of the burden of caring for such a people, as if as a mother to conceive and birth them, or a nursing-father to carry them as nursing-babes in the bosom to Canaan. Moses despaired how he could feed all these unbearable people with flesh, and chooses rather to die now than to guide them. In response the Lord appointed 70 elders and officers of Israel to stand with Moses at the Tent, and He told him that He would take of the Spirit on Moses and put it on the Elders to share the burden of the people with him. But the people must sanctify themselves for the next day they will indeed eat flesh according to their cries and demands, not just a day or more, but an entire month till it comes out of their nostrils and they despise it, since they rejected and complained against the Lord. Moses replied that the footmen alone numbered over 600,000, how he could give them flesh to eat for a month, and even all the flocks and herds slain or all the fishes of the sea would not be enough to satisfy them. The Lord replied to Moses that His Hand is not so short to fulfill His every word. So when the Spirit rested on the 70 Elders gathered around the Tent they prophesied. Two of Elders (Eldad and Medad) remained in the camp and the Spirit rested on them and they prophesied; a young man ran and reported it to Moses, and Joshua ben-Nun, his minister, a chosen man, ask Moses to stop them, but Moses replied that is it jealousy for him, but wished that all the Lord's people were prophets and His Spirit rest on them. Moses and the Elders returned to the camp, and the Lord sent a wind that brought quails from the sea, and they fell near the camp, about a day's journey on both sides of the camp all around, flying about 2 feet above the ground. The people gathered quails for a day and half, each 10 homers or more, and then distributed them throughout the camp. While they stuff themselves, even before they could chew it, the Lord's anger ignited and severely plagued them; and they called the place Kibroth-hat-taavah, for they buried those who lusted.

From Kibrothhattaavah they journeyed to Hazeroth and stayed; there Miriam and Aaron spoke against Moses for marrying a Cushite (Ethiopian, African of southern Egypt, black or dark, not a remarriage of Zipporah the Midianite) woman. They equated themselves with Moses in hearing the Lord, and the Lord heard it; now Moses was a very meekest of men. The Lord

demanded Moses and Aaron and Miriam to appear at the Tent, and He appeared in a pillar of cloud, and called to Aaron and Miriam, and told them that to a prophet among the people He will appear in a vision or dream, but to His servant Moses who is faithful in all His house, He will speak mouth to mouth clearly and not obscurely; he may see the Form of Jehovah; and He asked why they were not afraid to speak against His servant. The Lord's anger burned against them, and He departed, and the cloud lifted, and Miriam was leprous as snow-white. Aaron seeing her, begged Moses for forgiveness for their foolish sin, and to spare Miriam from a more severe case of the plague, as a miscarriage. Moses begged the Lord to heal her; but the Lord said that if she had spit on her father's face she should be shamed for 7 days, so she must be outside the camp for a week. The people remained in Hazeroth till Miriam returned.

From Hazeroth they came to Desert of Paran and encamped in the wilderness. The Lord instructed Moses to commission 12 spies who are tribal princes from the tribes of Israel to survey and spy out the land of Canaan. Two of the 12 were Caleb ben-Jephunneh of Judah, and Hoshea (who Moses renamed Joshua) ben-Nun of Ephraim; these 12 were sent out as spies. They were to enter Canaan by the South borders and into the Hill-Country, to get intelligence of the entire land and its people, their strength and number, the country's condition and landscape, its cities and forts, the camps, the crops, the trees, and such. The spies are to return bravely and with some fruit of the land. At this time was the season of the first-ripe grapes (about summer, July). The spies surveyed from the Desert of Zin to Rehob to Hamath; from the South to Hebron, where the 3 sons of Anak lived (Hebron was built 7 years before Zoan of Egypt); then they came to the valley of Eshcol (or wady or stream or pass of Grape-clusters) and they cut down clusters of grapes. They returned in 40 days and reported to Moses and Aaron and to Israel in the Desert of Paran to Kadesh. They said the good news is the land flows with milk and honey and fruit; but the bad news is the people are strong, the cities are great and fortified, and the Anakims live there; in the South dwell Amalek; and Hittite, Jebusite, and Amorite in the hill-country; the Canaanites are by the sea coasts and along the Jordan. Now Caleb hushed the people before Moses and encouraged them to invade and conquer quickly. But the 10 spies insisted that the occupants are too strong, giving a evil report that the land consumes its inhabitants, and have giants, even the Nephilim or Anakims; and that the spies appeared as grasshoppers compared to them. Israel cried in despair and complained against Moses, and sighing to have died in Egypt or the Desert; asking why the Lord delivered them to kill them in Canaan, desiring to return to Egypt by a new captain. Moses and Aaron prostrate before the assembly, and Joshua and Caleb tore their clothes and tried to persuade the company that the land is worth it, that if the Lord delights in them He will give them this rich land; but they must not rebel and be afraid for they will be their bread. The congregation wanted to stone them; then the Lord's glory appeared at the Tent to all Israel; and He asked Moses how long they will despise Him in unbelief of all His miracles; and offered to plague them and disinherit them, and to make of him a new greater and mightier nation in their place. But Moses pleaded that the Egyptians will hear the news and broadcast it to the Canaanites, for they all know the Lord dwells in Israel, and He is seen by Face, and His cloud and pillar leads them. So if the Lord kills them, the nations which heard the news of His fame of the Exodus will reason that the Lord was not able to bring them to their new home in the land He promised, so He killed them in the desert. Moses prayed that the Lord's great power, with His slow anger, mercy, forgiving iniquity and transgression, punishing the guilty, visiting parents' wickedness on

the children to the 4th generation; he begs pardon for the people as in forgiveness to them from Egypt to the present. The Lord replied that He has forgiven them as Moses prayed, but by His Life all the earth will be filled with His glory and these men of unbelief and rebellion and disobedience and ungrateful, who has tempted him by testing and provoking Him these 10 Times ((Ex. 5; 14; 15; 16; 17; 32; Num. 11; 11; 12; 14)) disregarding His Voice; He swore by oath to them that that generation of those who despised the Lord will not enter Canaan, except for Caleb (and Joshua), because his spirit was different, and fully followed Him, for he and his seed will enter.

Now the Amalekite and Canaanite resided in the valley; so He made them return to the desert near the way to the Red Sea (Yam Suph, Gulf of Aqaba). So the Lord told Moses He is fed up tolerating these complaining stubborn people, tell them that as they have desired and demanded so it will be; their dead bodies will fall in the desert, everyone from the age of 20 and older who have complained will never enter Canaan, excluding Caleb and Joshua. But the children that they were worried about becoming a prey they will enter the land they rejected, but they will die in the wilderness, and their children must be wanderers and pilgrims in the desert for 40 years, a day for a year (40 days for 40 years) to bear their inequities and know my alienation. Thus did He say and swore and so it must be. He spared the children but slew the parents; He favored the younger generation and destroyed the older one; and the spies that brought the evil report died by the plague of the Lord. So Moses told all this to the people, and Israel mourned and decided to go up to the mountain top and determined to invade Canaan as previously ordered; but Moses rebuked them again of a new transgression against the Lord's command, and told them to not go up because the Lord will not go with them.

Korah a Kohathite priest along with the Reubenites Dathan and Abiram and with a company of 250 Israelite famed princes who assembled against Moses and Aaron; accusing them of usurping the priesthood, since all Israel is a holy assembly of the Lord, then Moses fell face down, and told Korah and his company that the Lord will show and say who is holy and choose who may approach Him. The next day all of them are to take censers filled with fire and incense before the Lord Who will decide who is holy, for the Levites were usurping by rebellion against their appointed service and ministry from the Lord to usurp the priesthood opposing Aaron. When Moses sent for Dathan and Abiram they refused to come, complaining that he has led them away from Canaan (milk and honey) to be killed in the desert, and has made himself the prince, and has not led them to the rich new land, but desire to put out their eyes. Moses enraged asked the Lord to reject their offering, for he has taxed or oppressed anyone. Moses told Korah and his crowd to take a position and Aaron another place everyone with 250 censers; they gathered at the Tent, and the Lord's glory appeared to all. The Lord told Moses and Aaron to separate their selves away from the congregation that He may instantly consume them; but they fell down and begged the God of the spirits of all flesh not to destroy all for one man's sin, and not be angry with all. So the Lord told Moses that the congregation must remove from the tabernacle (tent and home) of Korah, Dathan, and Abiram, and their families. So he and the elders told the people to depart from their tents, and touch nothing of theirs or they may be consumed; and they moved back and about. Moses declared that the Lord will confirm His sending him to Israel by the rebels not dyeing a common death or visited as other men; but the Lord make a new thing by opening the ground swallow them all and all that belongs to them, going alive into hell or the grave (sheol); thus all will know these men

despised the Lord. So it was done, they were swallowed alive by the earth, into Sheol, and the earth closed again and they perished from the assembly; and Israel ran away that they might not be swallowed up. But the fire of the Lord devoured the 250 men who offered the incense. The Lord ordered that Eleazar the priest take the 250 burnt censers and scatter the fire yonder because they are holy, censers of sinners against their souls; the censers must be beaten and made into a covering of the Altar, a memorial to Israel to prevent a non-Aaronic stranger from approaching to burn incense as did Korah and his crowd.

The next morning the congregation of Israel accused Moses and Aaron of killing the Lord's people; and while assembled thus they saw the Lord's glory appear in the cloud above the Tent. Moses and Aaron stood in front of the Tent, and the Lord told them to get away from the Congregation that He might quickly consume them; and they prostrated themselves. Moses told Aaron to quickly take his censer with fire and incense to the Congregation and make atonement for them to halt the lord's wrath and plague. And he did so to stand between the living and the dead, and the plagued stopped; but the plague killed 14,700, excluding those of Korah's rebellion. The Lord told Moses that Israel must take 12 rods for the tribal princes and write their names on each and Aaron's name to be written on a rod for Levi; and all the rods placed inside the Tent of meeting before the Testimony where the Lord appeared. He will choose the rod and it will bud and the complainers of Israel will be silenced; and it was so; the Aaron's rod for the house of Levi budded and blossomed and produced ripe almonds; and the Lord commanded that Aaron's rod must be kept before the Testimony as a token or sign of the rebels, and that others may not murmur and die. Israel spoke to Moses afraid that they might die as undone, since those who approach the Lord's Tabernacle are dead and perish.

The Lord told Aaron that he and his sons and the Levites must bear the iniquity of the Sanctuary, and the Aaronic priests will bear the wickedness of their priesthood. The Levites are to help and minister to him, but only the Aaronic priests may be before the Tent of Testimony; to keep the charge of the Sanctuary and the Altar, that none may die. The Levites are to assist as a gift in the charges and service of the Tent to the Aaronic priesthood in all concerning the Altar and inside the Veil, their priesthood is a service gift; no stranger must approach or he will die. Also to Aaron and sons He gave the charge of His heave-offerings and the holy anointed things of Israel as their continual portion. All the fire sacrifices of the most holy things of the various oblations, every male must eat of it; also the heave and wave offerings of Israel all the priest's family may eat who are clean; also of the best first fruits of the crops; also of the first ripe fruits, and of the devoted things, and the firstborn of man and beast, and those redeemed firstborn and firstlings. All the redeemed of Israel valued by the priests; but the firstlings of the animal sacrifices are a fire offering to the Lord and to be burnt up, but the waived breast and the right thigh may be eaten. The heave-offerings the priest's family may eat as a covenant of salt before the Lord forever. The tithe of Israel belongs to the Levites as an inheritance as payment for their service in the Tent, that Israel may not approach with sin and die. The Levites must do the service of the Tent to bear their inequities always for the tithe of Israel is theirs. And the Levites are to tithe of the tithe as a heave-offering to the Lord, and must be given to Aaron the priest. All the gifts must be offered as a heave-offering and sanctify part if it, and reckoned as increase produce; and so eat it as reward for service without sin.

The Lord told Moses for Israel that the statute of the law of the spotless and unblemished and Red Heifer, never joked, is that she is to be given to Eleazar the priest, and he

must take her outside the camp and she must be slain in his presence, and he shall sprinkle her blood toward the front of the Tent 7 times, and the Red Heifer must be entirely burnt up. The priest must throw some cedar-wood, hyssop, and scarlet into the fire of the burning heifer; then he must wash clothes, bathe, and remain unclean till eve; also the one who burnt her shall do likewise. Then a clean man shall collect the ashes of the heifer and store it outside the camp in a clean place, and be kept for the Congregation as water for impurity as a sin-offering; and he who gathers the ashes shall do likewise. So too with one who touches a dead person's body and does not purify himself, he defiles the Lord's Tabernacle; he must die because the water for impurity was not applied to him, and he remains unclean. The law of a dead man in a tent defiles everyone and everything in the tent for 7 days; so also the death contact in the field or elsewhere. The ashes of the burnt sin-offering by fresh water must be sprinkled on the unclean by death, on the 3rd and 7th day; and he who applies the water himself must be cleansed; and death to the who refuses to purify himself since he has defiled the Lord's Sanctuary.

Now Israel encamped in the Desert of Zin in the 1st month (of the 40th year) at Kadesh, and Miriam died and was buried. Again the assembly complained and opposed Moses and Aaron wishing to die quickly as their brethren earlier rather than slowly thirst to death; they criticized them for their deliverance to a evil place without seed, figs, grapes, pomegranates, or water. They left the assembly of complainers and prostrated before the Lord's glory; and He told Moses to take the Rod with the assembly, and to speak to the Rock to bring forth water for the people and animals. They gathered the assembly of rebels and denounced to them that they must produce water from the Rock; so he struck the Rock twice and water flowed abundantly. But the Lord said to them that since they did sanctify the Lord in the eyes of Israel they will not enter Canaan with the people. These are the waters of Meribah of Israel's strife with the Lord and He was not sanctified. Moses sent messengers from Kadesh to the king of Edom, relating Israel's stay in Egypt, their mistreatment and travail, their deliverance and exodus, the Lord's Angel bringing them up to Edom's southern borders to the city Kadesh. Moses requested passage through Edom to Canaan, and he promised that Israel would only go along the King's Highway, and will not touch or eat or drink anything. Edom refused, and Israel requested again, but Edom again refused, and came to oppose them with many people; so Israel turned away; and journeyed from Kadesh to mount Hor at the border of Edom. The Lord spoke to Moses and Aaron, telling Aaron must die here before Israel enters Canaan because they rebelled against the Lord's word at the waters of Meribah; and he must bring Aaron and Eleazar to mount Hor; and must strip Aaron of his priestly garments and put them on his son Eleazar. Aaron died in mount Hor in the sight of Israel; Moses and Eleazar descends the mount, and all the congregation of the house of Israel grieved for Aaron 30 days.

Now the Canaanite king of Arad, who lived in the South hearing that Israel went by the way of Atharim, attacked and captured some of them; Israel vowed that if the Lord defeats them by Israel then their cities will be utterly destroyed. So He did, and Israel destroyed the cities of the southern Canaanites near Hormah. They journeyed from mount Hor by the way of the Red Sea (Yam Suph, Aqaba) going around Edom; and the soul of the people was much discouraged on the way, and they complained against God and Moses for bringing them from Egypt to die in the wilderness, without bread and water, and they hated the light bread of manna. The Lord sent fiery serpents (seraphim serpents, poisonous snakes) to bite and kill many people. The people came to Moses repenting and confessing their sins, and begging

Moses to pray that the Lord remove the snakes; and he did. The Lord told him to make a fiery serpent of brass and set it on a standard, and anyone bitten by a snake looking on it shall live; and it was so. Then Israel journeyed and encamped in Oboth, then again to Lyeabarim in the desert near Moab eastward to the sun-rising. Again they traveled to the valley of Zered, then to Arnon's other side in the desert borders of the Amorites and Moab. Here it is said, in the Book of Jehovah's Wars (Sepher Milchamoth), Vaheb in Suphah (eth-Waheb beSuphah), and the Valleys of Arnon (Hannechalim Arnon, Arnon's Nachalim, Nachal, or Stream, Torrent, Vale, Wady, or Wady), and the Slope of the Valleys (Eshed Nachalim) towards Ar's dwelling, adjacent to Moab's border; thence to Beer, the Well, where the Lord told Moses to gather the people, and He gave them water, and Israel sang the Song of Spring up O Well, the well princes dug, nobles delved, with scepter and staves. They left the desert went to Mattanah, then to Nahaliel, then to Bamoth, then to the valley in the field of Moab, to the top of Pisgah overlooking the desert.

Israel then sent out messengers to Sihon the king of the Amorites, just as they did earlier to the king of Moab, to be permitted to pass through his land into Canaan; but he also refused, and mustered and attacked Israel at Jahaz. Israel defeated them by the sword and captured and occupied his land from Arnon to Jabbok at the strong and secure border of the Ammonites. Israel captured and occupied all the cities of the Amorites, Heshbon and all the surrounding towns. Now Heshbon was the city of Sihon the king of the Amorites who captured it by defeating the king of Moab, and occupied all his land up to Arnon. Thus those who speak in proverbs say to bid to come to Heshbon and build and establish the city of Sihon; for a fire from Heshbon and a flame from Sihon devoured Ar of Moab, and the lords of Arnon's high-places; woe to Moab and undone is Chemosh's people; his sons are fugitives, and his daughters captives to Sihon king of the Amorites; they were shot, and Heshbon perished up to Dibon, and destroyed up to Nophah and to Medeba. So Israel occupied the land of the Amorites. Moses sent spies or scouts to Jazer and captured it, and drove out the Amorites; then they turned to the way Bashan and Og its king engaged at the battle of Edrei. The Lord told Moses not fear him or his people for He has given Israel their land, and they must be treated just as Sihon king of the Amorites at Heshbon; so Israel utterly destroyed them and possessed their land.

Israel then moved and encamped in the plains of Moab across Jordan's Jericho; and Balak ben-Zippor the king of Moab aware of Israel's defeat of the Amorites, and that Moab was afraid and distressed by Israel's number and strength; that he told the elders of Midian that Israel will lick up all the nearby country as the ox eats the grass. He sent messengers to Balaam ben-Beor to Pethor by the River (Euphrates), to his people's land, saying that a people come from Egypt and cover the earth, and residing nearby; soliciting him to come and curse Israel that he might prevail and strike them to drive them out of the country. But God told Balaam he must not go nor curse for they are blessed. Balaam arose in the morn and told the princes of Balak to return home for the Lord refuses to permit him to go. They returned and reported to Balak, but he sent other more honorable princes to Balaam with an offer of great honor and reward, at any cost, that he may curse the people. Balaam told them not even Balak's house full of silver and gold could make him alter the word of the Lord God. But he bid them stay the night to see what the Lord might say. God visited him at night and told him to go with the men who came to hire him, but he must only speak only what He speaks to him. He awoke and readied his donkey and went with them; but God's anger burned against him, and the Lord's

angel stood to oppose him, as he rode along with his two servants. The donkey seeing the angel blocking the passage with a sword drawn, it turned away into the field; so Balaam hit her to turn her back. The angel moved to a narrow path between the vineyards between walls, the donkey seeing the angel went into the wall crushing Balaam's foot; so he struck her again. Again the angel moved further to a narrower place without room to pass, the donkey seeing him she collapsed under him, and he struck her with his staff; but the Lord opened her mouth, and she asked him what wrong has she done to be struck these 3 times. He replied to her that she has mocked him, and if he had a sword he would kill her; she replied that he has ridden her all her life, and has never acted this way, and he agreed; but the Lord opened Balaam's eyes to see the angel standing with a drawn sword, so he bowed to the ground. The angel rebuked him for beating the donkey 3 times, and that he came as an adversary to him for his perverse course, that if the donkey had not halted and turned away he would have slain him and spared her. Balaam replied that he was unaware of the angel's opposition, and if he was displeased he would return home; and he told him to go with them and warned him to only speak what he would tell him; so he went with the princes. Balak met him at the city of Moab at the furthest border of Arnon, and asked why he delayed to respond to his urgent plea and generous offer of reward. Balaam reminded Balak that he has no power but to speak God's expressed words; so they both went to Kiriath-huzoth, there Balak sacrificed or cooked oxen and sheep and fed Balaam and the princes. Next day Balak took him to Baal's high places to see all the people. Balaam instructed Balak to construct 7 altars and prepare 7 bulls and 7 rams; so he did so and offered the sacrifices. Balaam told Balak to wait by his burnt-offering while he would go see if the Lord might visit him, and he related the words and vision to Balak. God met Balaam and he told Him that he had prepared and offered two sacrifices each on 7 altars. Then the Lord put a word in Balaam's mouth, and to return to speak it to speak to them; so he turned and found them all waiting by the burnt-offering.

Then Balaam related his parable and vision: Balak the king of Moab brought me from Aram, from the mountains of the East (Mesopotamia) to curse Jacob and defy Israel. But how can he curse one whom God has not cursed, or defy whom the Lord has not defied; for from the top of the rocks and hills he sees them dwelling alone and not numbered with the nations. Jacob's dust cannot be counted, and the 4th of Israel cannot be numbered; and may Balaam's death and end be like righteous Israel. Balak protested that instead of cursing his enemies he has altogether blessed them; but Balaam insisted he can only speak what the Lord inspires. Again Balak took him to a 2nd place to see only a small part of Israel and to curse them; to the field of Zophim to the top of Pisgah, and sacrificed as before; likewise did Balaam as before, and so also the Lord. Balaam returned to Balak and the princes of Moab; and Balak asked what the Lord said, and Balaam related his 2nd parable and vision. Arise and listen Balak ben-Zippor, God is not a liar like man, does not repent as the son of man, He will do what He says and fulfill His words; he must bless because He blessed, and cannot reverse it. He sees no iniquity in Jacob and no perversity in Israel; the Lord his God is with him, the shout of a King among them God rescued them from Egypt, as with the strength of the wild-ox (thoaphoth, high-horns, strong-horns, and unicorn). Jacob is without enchantment and Israel without divination; they will say of Jacob and Israel: what has God done? The people rises as a lioness and a lion, he will not rest till he devour his prey and drink their blood. Balak protested that he neither curse nor bless them; but Balaam reminded him that he must only speak what the Lord has spoken. Again

Balak took Balaam to another place in hopes that God will permit him to curse Israel; so the 3rd time he took him to the top of Peor overlooking the desert; and again as before made sacrifices on 7 altars. But Balaam seeing that the Lord determined to bless Israel turned his face towards the wilderness without enchantments, but gazed upon Israel's tribes; and the Spirit of God came upon him. Balaam's 3rd parable and vision, with closed eyes, which speaks and hears the words of God; which sees the vision of Shaddai, falling down with eyes open. Beautiful are Jacob's tents and Israel's tabernacles; as spacious valleys, as gardens by the river-side, as the Lord's planted lign-aloes; and as watered cedar-trees. Water flowing buckets, seed of many waters; his King higher than Agag, and his kingdom exalted. God delivered them from Egypt, with strength of a wild-ox; and he will consume the nations his adversaries, breaking their bones, and shooting them with arrows; as couched lion and lioness at rest. Blessed are those who bless them and cursed are those which curse them.

Balak very angry at Balaam clapped his hands saying he invited him to curse his enemies, but instead 3 times he has blest them; he told him to return home since the Lord has deprived him of honor. Balaam reminded him that he told the messengers his limitations to speak only what the Lord revealed, no matter what the bribe or rewards offered; so Balaam before leaving offered his advertisement and prediction of the future actions of Israel against Moab. As before he uttered his prophetic parable of God's words and Elyon's knowledge and Shaddai's vision in his trance: he saw in the distant future a Star of Jacob and a Sceptre of Israel striking all Moab, and breaking all the sons of tumult; Edom-Seir, his enemies, will be conquered, Israel victorious; one from Jacob has dominion, and will destroy the city's remnant. Then looking toward Amalek he continued his parable and prophecy: Amalek the first and head of the nations or gentiles shall finally come to destruction. So too his 3rd parable: the Kenite with their strong and secure homelands nested in the rock; Kain indeed will be devastated and captured by Asshur or Assyria. Again he continued with his 4th and final parable: who will survive the acts of God? And the ships of Kittim's coast will afflict and invade and destroy Asshur. So Balaam returned home and Balak departed.

But Israel settled in Shittim; and the people played the harlot or whore there with the daughters of Moab, who had invited them to share and partake in their sacrifices to their gods or idols, and to worship their idol gods. So Israel was joined or united or hooked-up or slept or had idolatrous sex with Baal-peor; and the Lord's anger ignited against Israel. He told Moses to take the chiefs or leaders of the people and to hang them up before the sun to turn away the Lord's fierce anger from Israel. Moses told the judges to slay anyone who had joined and participated at Baal-peor. One of the princes had taken along a Midianite woman in sight of Moses and the congregation of Israel while they wept at the door of the tent of meeting. Phinehas ben-Eleazar ben-Aaron saw, and arose with a spear, and went after the Israelite into the pavilion or tent, and speared them both together; and the plague ended, after 24,000 died. The Lord told Moses that Phinehas has mitigated His wrath on Israel by his zeal for the Lord's burning jealousy; thus he will have His covenant of peace, and to his seed, for a everlasting priesthood, for his zeal atoned for Israel. The slain Israelite was Zimri ben Salu a prince of the Simeonites; the Midianite woman was Cozbi bath-Zur who was a chief or sheikh of Midian. The Lord told Moses to vex and smite the Midianites as they seduced and deceived Israel concerning Peor, and of Cozbi a daughter and sister of a Midianite prince.

After the plague of Peor the Lord told Moses that Eleazar the priest must number all Israel, a census of those 20 and older able to go to war in Israel of those delivered from Egypt. This they did in the plains (areboth, the Arebah) of Moab by the Jordan River near Jericho: of Reubenites, 4 families or clans numbered 43,730 (of these were Pallu's son Eliab and his 3 sons Nemuel, Dathan and Abiram; these last two were the same rebels of Korah's company, all of which died by the earth swallowing them and the fire devoured the 250 as a sign; but Korah's sons died not); and of Simeonites, 5 tribal-families numbered 22,200; of Gadites, 7 clans totaled 40,500; of Judah (Judahites, Judaens, Jews), (Judah's sons Er and Onan died in Canaan), 3 clans and clans of Perez' sons, numbered in all 76,500; of Issachar, 4 clans totaled 64,300; of Zebulun, 3 tribal-families, the sum was 60,500; of Joseph's Manasseh, 1 clan and 1 family of Machir's son, and of Gilead 6 families, and of Zelophehad's 5 daughters, all these totaled 52,700; of Joseph's Ephraim, 3 clans, plus of Eran 1 family, in all numbered 32,500; of Benjamin, 5 clans, and of Bela's sons 2 families, in all totaled 45,600; of Dan's son, 1 clan of 64,400; of Asher, 3 clans, plus of Beriah 2 families, and Asher's daughter Serah, these all numbered 53,400; of Naphtali, 4 clans numbered 45,400. All Israel numbered in total sum 601,730; and the Lord told Moses that the land must be divided for inheritance by the number of their names; the more numerous get more land, and the smaller tribes get less land. But the land must be divided by lot to inherit. The Levites in 3 clans and 5 tribal-families; (now of Kohath was Amram, and his wife Jochebed was of Levi who was born in Egypt, and of these were Aaron and Moses, and their sister Miriam); and Aaron had 4 sons, two of them died in offering strange fire before the Lord; all these Levites numbered 23,000 of males 1 month and older. These were excluded in the census of Israel for they were not to be given a tribal inheritance in Israel. This census numbered by Moses and Eleazar was taken in the plains of Moab by Jordan at Jericho. Not a single man was in this census that was in the census made by Moses and Aaron in the desert of Sinai (38 years earlier), according to what the Lord had sworn concerning their dying in the wilderness, except for Caleb and Joshua.

Now the 5 daughters of Zelophehad ben-Hepher ben-Gilead ben-Machir ben-Manasseh ben-Joseph were Mahlah, Noah, Hoglah, Milcah, and Tirzah stood before Moses and Eleazar and the elders at the door of the Tent; and they argued that their father had died in the desert for his own sin but did not participate in the rebellion of Korah, without a male heir, his name must not be removed from his family inheritance, but his daughters should be allowed to inherit his portion. Moses inquired of the Lord Who replied that the daughters of Zelophehad were right and must inherit their father's possession. Further, when a man dies without a male heir then the tribal-inheritance must go to the female, and if no children must pass on to his brothers, or his father's brothers, or to the nearest of kin; this is a perpetual statute and ordinance in Israel.

Then the Lord told Moses to go up into this mountain of Abarim, to see at a distance the promised land of Israel, then he must die as Aaron had died, because they rebelled at the Lord's word in the desert of Zin in Israel's strife and their not sanctifying Him at waters of Meribah of Kadesh in Zin's desert. And Moses requested that the Lord as God of the spirits of all flesh, to appoint a successor as a shepherd to lead Israel in going and coming. The Lord told him to call Joshua, in who is the Spirit, and lay a hands on him before the priest Eleazar and the assembly, and to charge him, and to give him of his own honor that Israel might obey and follow him. And he shall stand before Eleazar who will inquire for him the Divine Judgment of

Urim before the Lord, and at Joshua's word shall all Israel go out or come in; and thus was it done.

Then the Lord by Moses commanded the Israelites that His oblations and food offerings by fire as a sweet smell, must be offered appropriately and timely as originally given at Sinai. Whether fire offerings as continual burnt-offerings, or drink offerings or meal-offerings, or such; with animals or grains, on Sabbaths or holy days and seasons, or ordinary days or special occasions, must all be performed in strict and exact order of the Mosaic code of the Lord at Sinai. So too with all sacrifices and offerings as the sin-offering with all that pertains to it, that is offered for atonement or propitiation or satisfaction or reconciliation, all must conform to the original mandates and regulations, in manner and substance, in fasts or feasts, for individuals or the nation. The Mosaic legislation and Divine ordinances must not be altered or ignored for all generations in all or the least of its detail, including all amendments or additions divinely given. Whether in set feasts as the Passover, or in vows, free-will offerings, burnt-offerings, meal-offerings, drink-offerings, peace-offerings, and all such offerings, they are to be performed to the Lord as commanded. Also men's vows to the Lord or soul sworn binding bond oaths must be kept as vowed; and so too unmarried women's vows, unless her father negates it; and so too a married woman's, unless her husband negates it; all must be by divine regulations. A widow's vow must be kept. These legal statutes governing relations and conditions of people are to be observed exactly.

The Lord by Moses ordered Israel to avenge and execute the Lord's vengeance on the Midianites; and then Moses will die. Each tribe must send to war 1,000 men, in all numbering 12,000. Eleazar the priest and the vessels of the Sanctuary, with alarm trumpet in hand, with them. They warred with Midian and slaughtered them, slaying all the adult males, and the five kings of Midian, and also Balaam ben-Beor they killed by sword. Israel captured the women and children of Midian, and their cattle and flocks, and all their goods they took as prey or spoil. They burnt up all their cities and encampments, and led captive all that belonged to the Midianites, and brought the captives and spoil to Moses and Eleazar at the camp in the plains of Moab by Jordan at Jericho. Moses was enraged at all the captains of war that they had spared the Midianite women, declaring that these women followed the counsel of Balaam to prostitute themselves in trespass against the Lord concerning Peor and the plague that followed. So Moses ordered them to kill every male child and all the non-virgin women; thus sparing only the female children and the Midianite virgins. Those who executed the orders and had killed the Midianite captives must remain outside the camp for 7 days to be purged from blood and death, on the 3rd and 7th day; also every garment or fabric, skins, wooden things, must all be purged by water and sacrifices. Eleazar the priest instructed the soldiers the Lord's statute by Moses concerning the metal objects of gold, silver, brass, iron, tin, and lead to be purged and cleansed by fire and water, and all other substance and objects must be water purged, such as clothes by washing. After the 7 days of exclusion from the camp they were cleansed and returned.

The Lord by Moses demanded a census of the sum and number of the prey or captives of both man and beast, to be taken by Moses, Eleazar, and the tribal princes. The prey or captives to be divided into two parts, one part of the soldiers, and the other part of the assembly; and a tribute levy to the Lord to be made. One soul of every 500 persons or humans, of oxen, of donkeys, and of flocks, and the number from this half must go to Eleazar as the

Lord's heave-offering; and the other half one out of every 50 and the sum to be given to the Levites caring for the Lord's Tabernacle; and it was so done. The count of all the livestock prey, not counting the soldier's booty, totaled 675,000 sheep, and 72,000 oxen, and 61,000 donkeys, and 32,000 virgin women; and the half belonging to the soldiers' portion and booty numbered 337,500 in all. The Lord's tribute of sheep was 675; and of the 36,000 oxen His tribute was 72; of the 30,500 donkeys His tribute was 61; and of the 16,000 persons His tribute was 32. Moses gave the tribute of the Lord's heave-offering to Eleazar the priest as Moses was commanded. And the half belonging to the assembly, totals based on one out of every 50 of the assembly's half; the tribute sum went to the Levites serving the Tabernacle. Then the officers over the army, the captains of thousands, and captains of hundreds came and told Moses they have numbered all the soldiers to the last man, and have brought the Lord's oblation from every soldier's booty of all the objects of gold jewels, of ankle-chains, and bracelets, signet-rings, ear-rings, and armlets or arm-bands, to make atonement for their souls before the Lord. Moses and Eleazar took the gold and jewels; and the gold of the heave-offering offered by the captains came to 16,750 shekels, from what the soldiers had personally taken for themselves as their booty. They took the soldiers' gold and brought it into the Tent of Meeting as a memorial before the Lord.

Now the Reubenites and Gadites had extensive cattle and saw the lands of Jazer and Gilead were good cattle pastures, they came to Moses and Eleazar and the princes or elders, and requested that from Ataroth to Beon, 9 lands, all the country the Lord smote for Israel, being good cattle land, to be given to them as a possession on the east side of the Jordan River. Moses first response was to question their motives that they wished to escape war and to desert their brethren while they settle in trans-Jordan. He rebuked them for discouraging the Israelites from crossing over into Canaan; and he reminded them what their fathers did 38 years earlier at Kadsehbarna, when they returned from Eshcol and influenced Israel to refuse to invade Canaan. The Lord then enraged at Israel swore that not a single man of that generation from 20 and older should see and enter the land promised to Abraham and Isaac and Jacob; excluding Caleb the Kenezite and Joshua, for they completely followed Him. In His burning anger He made Israel wander as nomads and Bedouins in the desert for 40 years (38 years extra) till all that evil and rebellious generation died off. So Moses accused the two tribes of like conduct as sinful men fueling the Lord's fierce anger towards Israel, so that He will desert and destroy the people in the wilderness. The two tribes replied that they would make folds and enclosures for their livestock, and build fenced cities for their families to protect them from the local inhabitants; but they as warriors would accompany Israel into Canaan till the conquest. They will return to Trans-Jordan only after the conquest of Canaan and Israel securely occupies the country as their inheritance. Moses then yielded or acquiesced to their desires, restating the conditions and terms of this new agreement in which they may remain guiltless to the Lord and to Israel. He warned them to be faithful to this contract or their sin will find them out. So he granted their request, and permitted them to do as they said; and he instructed Eleazar and Joshua to grant to them the Transjordan or the land of Gilead as their possession after Israel's conquest of Canaan. So all Israel agreed to the covenant and the Reubenites, Gadites, and half tribe of Manasseh were given the kingdom of Sihon king of the Amorites, Og king of Bashan, its land and coasts and all their cities. The Gadites built 9 fenced cities and folds for their sheep. The Reubenites 6 cities, some names being changed, But Machir ben-Manasseh and his sons

conquered Gilead and dispossessed the Amorites; so Moses granted to them to settle in Gilead as their inheritance. Manasseh's son Jair captured the small towns of Gilead and called it Havoth-Jair. So too Nobah captured Kenath and its villages and named it Nobah.

These are the Journeys of Israel's Hosts or Armies after the Exodus out of Egypt led by Moses and Aaron; and he wrote or recorded the directions of Israel's journey and goings. They departed from Rameses in the 1st month on the 15th day, on the morning after the Passover in greatness in sight of all the Egyptians, who buried all the firstborn which the Lord had killed, and had executed judgments on their gods or idols. Israel left Rameses and camped in Succoth, then to Etham at the desert's border, then to Pihahiroth by Baalzephon and camped at Migdol; then they crossed the sea into the desert, and went 3 days journey (some 30 miles) into the desert of Etham and camped at Marah; thence to Elim with its 12 founts and 70 palms and camped; thence camp by Yam Suph; thence camped in the desert of Sin; thence encamped in Dophkah, thence to Alush, then Rephidim a place without water, thence to the desert of Sinai; and thence to Kibrothhattavah, then to Hazeroth Rithmah, thence to Rimmonparez, then to Libnah; and thence to Rissah, then to Kehelathah, then to mount Shapher; thence to Haradah, then to Makheloth, then to Tahath, then to Tarah; and thence to Mithcah, then to Hashmonah, then to Moseroth; thence to Benejaakan, then to Horhagidgad, then to Jotbathah, then to Ebronah; thence to Eziongaber, then to the desert or wilderness of Zin or Kadesh. And thence left to mount Hor at Edom's border; and Aaron by the Lord's command went up and died in mount Hor at 123 years of age in the 40th year, in the 1st of the 5th month, after the Exodus.

The Canaanite, king of Arad, who dwelt in the South or Negev of the land of Canaan, heard of Israelites' coming. They journeyed from Hor to Zalmonah and encamped; thence to Punon, then to Oboth and camped in Lye-abarim (Lyim) in Moab's border; thence to Dibon-gad, then to Almon-diblathaim; thence to the mountains of Abarim facing Nebo; thence to the Arabah or Plains of Moab by Jordan at Jericho and encamped near the Jordan River from Beth-jeshimoth to Abel-shittim in the Arabah of Moab. These journeys and encampments, in all some 40 locations or sites, over 40 years, brought Israel at the door and crossing into Canaan. The Lord by Moses in the Arabah of Moab at Jericho by Jordan commanded Israel to pass over across the Jordan and drive out all the Canaanites in the land, and to destroy their figurines and statutes and monuments, and their molten images and high places, their idols and idolatries. They must conquer Canaan and possess and occupy the land and country as He promised. They must inherit the land by lot and by number, to the more or to the less, by tribes and families as permanent inheritance. If they do not completely drive out all the remnants of Canaan then those who reside in the country will be eye splinters, side thorns, and will vex them; and the Lord will treat Israel as He dealt with the Canaanites.

The Lord by Moses commanded Israel to inherit the land of Canaan by designated borders and divisions or 4 quarters. South Quarter or Southern Border from the desert of Zin along the borders of Moab, and its Border from the Salt Sea (Yam Melach) eastward, turning southward at the ascent of Akrabbim, passing along to Zin; going southward of Kadesh-barnea, to Hazar-addar, to Azmon; turning at Azmon to the brook of Egypt, thence to the Sea. The Western Border is the Great Sea (Mediterranean Sea). The Northern Border is from the Great Sea and marking or designating mount Hor, to the entrance of Hamath, to Zedad, to Ziphron, and to Hazar-enan. The Eastern Border is marked or designated from Hazar-enan to Shepham,

down to Riblah east of Ain, down to the side of the Sea Chinnereth (Galilee) eastward; down to Jordan, going to the Salt Sea. This is the geographical description of the designated borders inherited by lot by the 9 1/2 tribes of Israel on the west of Jordan in Canaan or Palestine. For the 2 1/2 tribes inherited the country in Transjordan on the east of Jordan toward the sun-rising. The Lord by Moses designated the men by Eleazar and Joshua to divide and partition the land by lot for the tribal inheritance; one tribal-prince from each tribe by name; 12 in all.

The Lord by Moses continued His commands to Israel that they must give to the Levites from their inheritance cities to reside in, along with suburbs; for their cattle and substance, and all their animals and livestock. The suburbs must be measured from the wall of the city outward to 1,000 cubits all around (some 1800 – 2000 feet, or 1/3 mile); then measured on the four sides of the city, east and south, west and north, additional 2000 cubits (some 3000 feet or 2/3 mile), making a circle enclosing or surrounding the walled city. The Levites must be given 6 cities of refuge for the manslayer, causing unintentional or accidental death, to flee for refuge and asylum. An additional 42 cities must be given, all these 48 cities must have suburbs; these are to be taken from each tribe by numerical representation, of the more or of the less. Also He commanded Israel to appoint in Canaan the 6 Cities of Refuge for the accidental or unintentional deaths for temporary refuge till he is tried by the court of judgment. In Transjordan must be 3 cities, and in Canaan 3 cities for those causing deaths but are not murderers, that is those who kill intentionally, willfully, and by use of a weapon or object, or by ambush and hatred; such are murderers and may not be a refugee and protected from the blood avenger. The one who kills or murders by whatever means must be judged by the assembly's judicial courts; to save or put to death, to protect or to hand over, to restore or condemn. He must stay in the City of Refuge till the death of the High Priest who was anointed with holy oil; and if the manslayer leaves before this, and encounters the blood avenger's kin and is slain by him, the blood avenger is not guilty. But after the death of the standing anointed High Priest he may return home without harm.

These things are permanent statutes and ordinances for all generations in the land. But a true guilty murderer shall be put to death at least by 2 or 3 witnesses; no ransom money or bribe for the killer or murderer to flee or free, convict or release; for such pollutes the land, for blood pollutes the land; and no expiation can be made for the land except by the blood of the one who shed it. The land must not be defiled for the Lord resides in Israel. Also the tribal-heads of the Gileadites of Machir ben-Manasseh of Joseph brought before Moses and the princes and the chiefs of Israel the case of the inheritance of Zelophehad's daughters. If they should marry outside the tribe of Manasseh then their husband's tribe will inherit their land, and in the Jubilee resort to their husband tribes. Moses by the Lord's command declared that the sons of Joseph are right in their concern; thus the daughters of Zelophehad must marry only within the tribe of Manasseh to prevent the lost of tribal inheritance into another tribe. No tribal inheritance is to be lost by marriage into another tribe. So Zelophehad's daughters did as commanded; they married into the families of the tribe of Manasseh, retaining their father's inheritance. These concludes the commandments and ordinances which the Lord commanded Moses in the Arabah of Moab by Jordan at Jericho.

We have now completed the summary and digest of the Book of Numbers of Israel's 40 years in the wilderness or desert in transition from the Exodus of Egypt and slavery to Canaan,

the Promised Land. Also we have surveyed the three books of Exodus and Leviticus and Numbers as preparatory and preliminary to the Book of Deuteronomy as the Second Law. We have presented by way of reflections and interpretations that the Bible as the Divine Hands with its Thumbs and Fingers illustrate and symbolize the Books of the Bible are connected in such a way that 10 key Books along with the other interconnected Books unfold the written Word of God as witness by the prophetic Spirit to the Living Word Who is revealed from beginning to end. I have attempted in my reflections to adhere tenaciously to the Text in these 4 Books of Moses as the initial foundation of God's revelation and purpose, His design and intent, and His works and ways. We have seen and learnt from the Scriptures step by step, line upon line, by letters and words, by sentences and verses, and by chapters and books as many details as we could that will help us as we progress through the Scriptures. We have restrained ourselves from thinking that our understanding in these modern times in which we live and know, is the standard by which we read and understand the Bible. The Bible we have judged is its best interpreter as to the letter, and by the Spirit of God is alive and enlightens our minds and hearts, creating faith and obedience, giving hope and patience as we follow after God in faith and obedience.

The 4 Books of Moses are plainly presented as from one source; the Author must be God or it all falls apart, Scripture broken into countless pieces and hundreds of parts or documents. If this were true, God forbid this unbelief, the faith and ingenuity required to account for the thousands of details would be nothing short of divine. As we have seen and said at different times that the stories and the history, both in facts and experiences, are obviously based on oral and written traditions in regards to natural things as it is in mankind, as easily attested by thousands of witnesses of the recovered past, as resurrected witness to the veracity and relevancy of the Bible. But if we stop here we stop short of the entrance to the Good Land of Divine things revealed spiritually and inspirationally by God Who is the Witness to Himself and all His desires towards man. The God of the Bible requires absolute faith but in absolute truth and honesty, He is not capricious or manipulative with the facts or the details, and requires nothing less than to follow His example in our hearing and searching of Scripture. And further we have not tried to engage the science of those Bible experts, or accomplished scholars, who have spent their lives in understanding the Book of Books, as if we could outdo them in their own domain. No, we have consulted them here and there, comparing what we read and discover against their comments and explanations and have not blinked at the problems or differences that exists; but have freely admitted ignorance in some things unexplainable or irreconcilable or apparent or real contradictions, as if the human did not clothed the divine.

We conclude Numbers with a few observations, reserving many things to the major reflections on Deuteronomy the Second Finger in which we must unite and intertwine the Mosaic System as the Divine Word. Numbers, as in all the other Books of the Bible, or in most books of the world, is understood always in three parts, the beginning and the end and what is between these. This is seen in man in the family, a father and a mother and the child springing from both; and many such examples may be adduced. Numbers opens by taken us back to Sinai a year after the Exodus, and at the time of the completion of the Tabernacle as God's Sanctuary in the Tent of Meeting, and with all that pertains to the Divine Service and Liturgy of the Aaronic and Levitical Priesthood in work and ministry for the Lord and for Israel. The Book ends

at the door to Canaan in Trans-Jordan of Moab which was conquered and captured and possessed by Israel and granted to the 2 ½ tribes as their inheritance. The military preparations are introduced by the essential numbering and the enlisting of Israel's militia; and it continues up to the time they were to commence the invasion of Canaan, of which they refused from fear and unbelief. The remainder of the time would be used to destroy unbelief and rebellion, fear and provocation; and would harden for war, training them to fight the Lord's battle against idolatry and wickedness. And as with the Tabernacle in structure and features, so also the Encampment of Israel portrayed God dwelling with His people from the whole and then the Levitical tribe, and in the innermost in His Sanctuary of the Holiest of all. The picture and types are like those in Exodus and Leviticus but now seen in the armies of Israel. The names and places of the people and the land paint a picture of conflict and crisis. But all this and more will be discovered and emerge in growth and life.

((It is proper here to cite from a kindred spirit and a Christian Jew of the House of Israel whose writings in my early years in Christ exerted great influence in my Biblical understanding. Since my first year in Christ Bible scholars and serious Bible students have always attracted me to their pages or presence, and those who endeavored to remain faithful to the text of Scripture and honest in their objections helped me throughout my later years. I am now 61, and not yet finished my book of Bible reflections, and I still delight in those who have paved the way for me and others to make the path more smooth and easy to travel. I must here confess my oddity as a scribe and student and scholar of Scripture that I have at times abandoned my studies when the cup that God has given me to drink required my hands and heart to be about other tasks, although the regret and lost was keenly felt. One such is my first five years as a Christian, up to my turning 21 years of age; I was fond of Wall Charts made on oil cloth of some 5 feet wide and of different lengths according to the chart. Three such charts engaged my time for several years till I destroyed them and discarded them in the trash dumpster. The 1st chart was 12 feet in length as a dispensational 7 branches Lampstand and panorama of the Bible from Genesis to Revelation, each lamp representing an age as a circle, and each circle composed of 3 circles or parts, with various connective features or parts as in the Lampstand of Exodus. The chart covered the correspondence between Eternity Past to Eternity Future with Time and Space, Heaven and Hell, Natural and Spiritual, and other such things as the 3 Timelines of Continuity of Creation and Judgment and Salvation with their many correlatives and associations as found in the Bible. The 2nd chart, some 7 feet long, was that of the Tabernacle and Sanctuary of God with all its furniture and furnishings and utensils and appliances; along with all the details as found in Exodus and elsewhere, the Priesthood Garments and Attire of Aaron and the Levites were illustrated. The 3rd chart, some 6 feet long, was a aerial birds-eye view of the Promised Land of Canaan or Palestine as occupied by Israel; attempting to pinpoint and locate every named place or cite as verifiable and had some consensus among Bible works. These were destroyed in November of 1974.))

((From Edersheim's Bible History of the Old Testament 1876-1887, 1890, reprinted frequently to the present time, originally published in 7 volumes, by Alfred Edersheim, the author of Life and Times of Jesus the Messiah. His work covers the Pentateuch or Torah in 2 volumes; volume 1 covers Genesis in two parts, the World History and the Nations (5

Generations, Creation to Shem), and the Patriarchs' History (5 Generation, Terah to Jacob). In volume 2 surveys the Exodus and the Wilderness Wanderings. Deuteronomy is treated only sparingly, mainly as parallels to the other books, and carrying over into Joshua; in this he is deficient to present the fuller picture and the grand design.

From his Preface in Volume 1: "One of the most marked and hopeful sign of our time is the increasing attention given on all sides to the study of Holy Scripture. Those who believe and love the Bible, and have experienced its truth and power, can only rejoice at such an issue. They know that "the Word of God liveth and abideth for ever," that "not one tittle" of it "shall fail;" and that it is "able to make wise unto salvation, through faith which is in Christ Jesus."

Accordingly they have no reason to dread the results either of scientific investigation, or of searching inquiry into "those things which are most surely believed among us." For, the more the Bible is studied, the deeper will be our conviction that "the foundation of God standeth sure." It is to help, so far as we can, the reader of Holy Scripture — not to supersede his own reading of it — that the series, of which this is the first volume, has been undertaken. In writing it I have primarily had in view those who teach and those who learn, whether in the school or in the family. But my scope has also been wider. I have wished to furnish what may be useful for reading in the family, — what indeed may, in some measure, serve the place of a popular exposition of the sacred history. More than this, I hope it may likewise prove a book to put in the hands of young men, — not only to show them what the Bible really teaches, but to defend them against the insidious attacks arising from misrepresentation and misunderstanding of the sacred text. With this threefold object in view, I have endeavored to write in a form so popular and easily intelligible as to be of use to the Sunday-school teacher, the advanced scholar, and the Bible-class; progressing gradually, in the course of this and the next volume, from the more simple to the more detailed. At the same time, I have taken up the Scripture narrative successively, chapter by chapter, always marking the portions of the Bible explained, that so, in family or in private reading, the sacred text may be compared with the explanations furnished. Finally, without mentioning objections on the part of opponents, I have endeavored to meet those that have been raised, and that not by controversy, but rather by a more full and correct study of the sacred text itself in the Hebrew original. In so doing, I have freely availed myself not only of the results of the best criticism, German and English, but also of the aid of such kindred studies as those of Biblical geography and antiquities, the Egyptian and the Assyrian monuments, etc.

But when all has been done, the feeling grows only stronger that there is another and a higher understanding of the Bible, without which all else is vain. Not merely to know the meaning of the narratives of Scripture, but to realize their spiritual application; to feel their eternal import; to experience them in ourselves, so to speak — this is the only profitable study of Scripture, to which all else can only serve as outward preparation. Where the result is "doctrine, reproof, correction, and instruction in righteousness," the Teacher must be He, by whose "inspiration all Scripture is given." "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." But the end of all is Christ — not only "the end of the law for righteousness to everyone that believeth," but also He in whom "all the promises of God are Yea and Amen." A. E.))

((Edersheim's' Genesis Chronology agrees with Keil & Delitzsch, and compares with Hales and Ussher, and he gives it in 6 columns or sequence: Ussher, B.C.; Ussher, World's Creation; the Event or Item; Hales, B.C.; Hales, World's Creation; Keil, Year after Entrance into Canaan.

4004 / 0001 The Creation / 5411 / 01
 3874 / 0130 Birth of Seth / 5181 / 230
 3769 / 0235 Birth of Enos / 4976 / 435
 3679 / 0325 Birth of Cainan / 4786 / 625
 3609 / 0395 Birth of Mahaleel / 4616 / 795
 3074 / 0930 Death of Adam / 4481 / 930
 3544 / 0460 Birth of Jared / 4451 / 960
 3382 / 0622 Birth of Enoch / 4289 / 1122
 3317 / 0687 Birth of Methuselah / 4124 / 1287
 3130 / 0874 Birth of Lamech / 3937 / 1474
 3017 / 0987 Translation of Enoch / 3914 / 1487
 2948 / 1056 Birth of Noah / 3755 / 1656
 2348 / 1656 Deluge / 3155 / 2256
 2346 / 1658 Birth of Arphaxad / 3153 / 2258
 2311 / 1693 Birth of Salah / 3018 / 2393
 2281 / 1723 Birth of Heber / 2888 / 2523
 1998 / 2006 Death of Noah / 2805 / 2606
 2247 / 1757 Birth of Pelag / 2754 / 2657
 2233 / 1771 Confusion of Tongues / 2554 / 2857
 2217 / 1787 Birth of Reu / 2624 / 2787
 2185 / 1819 Birth of Serug / 2492 / 2919
 2155 / 1849 Birth of Nahor / 2362 / 3049
 2126 / 1878 Birth of Terah / 2283 / 3128
 1998 / 2006 Death of Noah / 2805 / 2606
 1996 / 2008 Birth of Abram / 2153 / 3258
 1921 / 2083 Abram in Canaan / 2078 / 3333 / 1
 1910 / 2094 Birth of Ismael / 2067 / 3344 /
 Beg. Of Circumcision / 24
 1896 / 2108 Birth of Isaac / 2053 / 3358 / 25/
 Death of Sarah / 62
 1856 / 2148 Marriage of Isaac / 2013 / 3398 / 65
 1836 / 2168 Birth of Esau & Jacob 1993 / 3418 / 85
 Death of Abraham / 100
 Esau's Marriage / 125
 Death of Ishmael 1916 / 3495 / 148
 1760 / Jacob to Padan Aram / 162
 Jacob's Marriage / 169
 1745 / 2259 Birth of Joseph / 1902 / 3509 / 176
 1739 / 2265 Jacob's to Canaan / 1896 3515 182
 1732 / 2272 Jacob's at Hebron / 1889 / 3522 / 192

1728 / 2276 Joseph sold into Egypt / 1885 / 3526 / 193
 1716 / 2288 Death of Isaac / 1873 / 3538 / 205
 1715 / 2289 Joseph Gov. of Egypt / 1872 / 3539 / 206
 1706 / 2298 Jacob goes to Egypt / 1863 / 3548 / 215
 1689 / 2315 Death of Jacob / 1846 / 3565 / 232
 1635 / 2369 Death of Joseph / 1792 / 3619 / 286

“The reader will find in ch. 10, some explanations regarding the systems of Chronology by Ussher and Hales. Hales professes to follow the text of the Greek or LXX translation of the Old Testament, correcting it by the Jewish historian Josephus, whose dates, however, are often manifestly very inaccurate. Ussher professes to follow the Hebrew text. The modern Jewish chronology places the birth of Isaac, when Abraham was one hundred years old, in the year of the world 2048. With this latter very nearly agrees the chronology adopted by a celebrated modern German commentator, Professor Keil, who places it only two years earlier, viz. in 2046. We have given in the last column, according to the chronology of Keil, the succession of events after the migration of Abram into Canaan. Keil places the latter event in the year of the world 2021, and before Christ 2137. From this the reader will easily be able to calculate all the other dates according to the chronology of Keil, which on the whole seems to us the most reliable. He bases it on the following data: according to 1 Kings 6:1, the Temple of Solomon was built 480 years after the Exodus, while the deportation of Israel into Babylon took place 406 years after the building of the Temple, that is, in all, 886 years after the Exodus. But as the commencement of the Exile must have fallen in the year 606 before Christ, we have the year 1492 before Christ (or 2666 after the Creation) as that of the Exodus. The year 606 before Christ is fixed as that of the commencement of the Babylonish exile, because it ended after 70 years, in the first year of the sole reign of Cyrus, which we know to have been the year 536 before Christ.”))

((From his Preface in Volume 2: “The period covered by the central books of the Pentateuch is, in many respects, the most important in Old Testament history, not only so far as regards Israel, but the Church at all times. Opening with centuries of silence and seeking Divine forgetfulness during the bondage of Egypt, the pride and power of Pharaoh are suddenly broken by a series of miracles, culminating in the deliverance of Israel and the destruction of Egypt’s host. In that Paschal night and under the blood-sprinkling, Israel as a nation is born of God, and the redeemed people are then led forth to be consecrated at the Mount by ordinances, laws, and judgments. Finally, we are shown the manner in which Jehovah deals with His people, both in judgment and in mercy, till at the last He safely brings them to the promised inheritance. In all this we see not only the history of the ancient people of God, but also a grand type of the redemption and the sanctification of the Church. There is yet another aspect of it, since this narrative exhibits the foundation of the Church in the Covenant of God, and also the principles of Jehovah’s government for all time. For, however great the difference in the development, the essence and character of the covenant of grace are ever the same. The Old and New Testaments are essentially one — not two covenants but one, gradually unfolding into full perfectness, “Jesus Christ Himself being the chief corner stone” of the foundation which is alike that of the apostles and prophets. (Ephesians 2:20)

There is yet a further consideration besides the intrinsic importance of this history. It has, especially of late, been so boldly misrepresented, and so frequently misunderstood, or else it is so often cursorily read — neither to understanding nor yet to profit — that it seemed desirable to submit it anew to special investigation, following the sacred narrative consecutively from Chapter to Chapter, and almost from Section to Section. In so doing, I have endeavored to make careful study of the original text, with the help of the best critical appliances. So far as I am conscious, I have not passed by any real difficulty, nor yet left unheeded any question that had a reasonable claim to be answered. If this implied a more detailed treatment, I hope it may also, with God's blessing, render the volume more permanently useful. Further, it has been my aim, by the aid of kindred studies, to shed additional light upon the narrative, so as to render it vivid and pictorial, enabling readers to realize for themselves the circumstances under which an event took place.”))

Deuteronomy: Moses V

Deuteronomy consists of 34 chapters; it is rightly called the Second-Law from its subject or content; but its Hebrew name is Debarim or Words, which in Greek is Logoi; thus together it is the Book of the Words of the Second Law. The Book continues from Numbers in the place and time in the final month of Israel's 40 days in the Desert. In Genesis the writer and speaker is hidden, Moses nowhere occurs; in Exodus the Lord soon appears and communicates to Moses then by Moses and Aaron to Israel; in Leviticus it is the Lord speaking to and by Moses and Aaron throughout; in Numbers it is the Lord speaking to Moses with Aaron and then with Eleazar; and now it is Moses speaking and rehearsing and reminding Israel of their history in the wilderness; and if we may say, Moses's reflections. The encampment was in east trans-Jordan in the desert and plain across the Yam Suph between Paran, Tophel, Laban, Hazeroth, and Dizahab. It is 11 days walk from Horeb by way of mount Seir to Kadesh-barnea. Then in 40th year in the 11th month on 1st day of the month Moses spoke to the children of Israel in accordance with the Lord's commandment to them (over the past 40 years), and after Moses had smitten Sihon and the Amorites in Heshbon, and Og of Bashan in Ashtaroth at Edrei. In Trans-Jordan of Moab Moses commenced to declare or rehearse or restate this Law, the Torah, and a Second Law, Deuteronomy.

Moses recalls to Israel the time they camped at mount Horeb or Sinai and God directed them to turn to the hill-country of the Amorites and the Arabah and the Negev, and all the country and lowlands nearby, all the way to Great Sea and all Canaan and Lebanon, all the way to the Great River Euphrates in the north (above Syria, to Haran). Moses begins to speak in 1st person as the divine Lawgiver, in whom all of the Lord's words and thoughts have found a settled place, and the human vessel is transformed over the 40 years to speak as God to Israel, even as the Lord promised when He called him. He has brought them to the entrance of the Promised Land and he commands them to enter and possess, just as the Lord had also done. Moses reminds them that at Horeb he was unable to handle the task of caring for the entire nation, as made so numerous by the Lord, and he prays that the Lord increase them a 1000

times more with blessings as promised; nor to tolerate their problems and burdens and strife. He reminded them that he directed them to designate qualified men of wisdom and understanding and well-known, and he made for them tribal heads and captains and officers, to be delegated judges on his behalf to the People; telling them not to be corrupt and partial, bias or taking bribes, but to be fair and honest without fear of man, since it was God's judgment they were giving; and that the most difficult cases must be brought to him. He reminded them that he had commanded them all the things they needed to do; and how they journeyed from Horeb passing through great desert and terrible wilderness nearby the Amorites, as the Lord God had commanded, and came to Kadesh-barnea, near to the hill-country of the Amorites, the country which the Lord God has given. He reminded them that the Lord the God of their fathers has set the land before them to conquer and occupy, and not to fear or be dismayed. He reminded them that they requested from him to send out spies and scouts to search and assess the land and return with a strategic report of how and where to invade. Moses said he was pleased with their request and chose and sent 12 spies, which went up to the hill-country and to the valley of Eshcol, returning with fruit and a good report that the land was good as the Lord God said and gave. He reminded them they rebelled and refused to invade, complaining in their tents in accusations against the Lord God's motive; saying that most of the spies disheartened them with news of the Amorites were big and tall, with very fortified cities, and even had the Anakims there. And he said he tried to encourage them not to be so afraid, for the Lord their God fights for them, and will protect and defend and care for them as a Father of a little child does, and as He showed in Egypt and in the Desert. He reminded them of their unbelief in the Lord their God Who provided a place in the desert for them to camp, guiding in fire by night and the cloud by day. And that the Lord heard them and was enraged, and swore that that evil generation will never see the good land, except for faithful Caleb. He also reminded them that the Lord was angry with him because of them, and said he too would not enter, but Joshua his attendant will lead Israel into Canaan, and he was to be encouraged. Moses further reminded them that the Lord would allow their little ones and children, for which they were so concerned of becoming a prey, to enter; but they must turn back towards Yam Suph. He reminded them that they admitted their sin against the Lord, and then desired to invade and attack, girding on weapons of war, and were forward and presumptuous to attack the Amorites, but the Lord by him tried to stop them but they refused to listen and rebelled again in presumptuousness; so the Amorites, their enemies, engaged in battle and chased them as bees do, and defeated them at Seir to Hormah; and that afterwards they repented and returned in tears, but the Lord refused to listen or respond. So, he said, they remained in Kadesh a long time.

Moses continues his rehearsal of Israel's history in the desert near Yam Suph and around mount Seir, till the Lord indicated that it was time to move on northward, passing through the border of Esau their brethren in Seir, and though they are afraid they must not be attacked, because the Lord has given that land to Esau as his inheritance; they were to buy food and water, for the Lord their God has blest them these 40 years that they lacked nothing. He recalled to them that they bypassed their kin Esau in Seir along the way of Arabah, Elath, and Ezion-geber; and bypassing the desert of Moab. At that time, he said, the Lord told him not to vex Moab for He has given the children of Lot that country as their property. (There previously dwelt the Emim, a people great and tall as the Anakim, regarded as Rephaim, but called Emim by the Moabites. Also the Horites lived in Seir before the children of Esau succeeded by

destroying them; just as Israel in time did in Canaan.) ((This is an example as in other places that the Scriptures were edited at times to clarify certain details for any number of reasons. The emendation or amendment is no less Scripture than what is edited. The Holy Spirit is not limited to Moses or Aaron, or to Joshua and Eleazar, or to the Levites or prophets or others. The scribal transmission of the Sacred Text is not a dilution of inspiration, nor detracts from authenticity of authorship.))

Thence they crossed over the brook Zered, which now was 38 years after they had left Kadesh-barnea, after all generation of the militia died off as the Lord swore; for He was determined to terminate them in the desert. So, Moses continued, after they were all dead the Lord told them to pass over Ar, Moab's border, near to the Ammonites; but they were not to vex Ammon, for He had given that land to Lot's descendants as their property. (This also belonged to Rephaim before the Ammonites, who called them Zamzummim; a people like the famed Anakim, who the Lord destroyed for Ammon, and as He did for Esau in Seir of the Horites; even unto the Avvim in the villages of Gaza, and the Caphtorim of Caphtor.) He said the Lord would terrify all the nations who will hear of this invasion. Moses sent messengers from the desert of Kedemoth seeking peace and passage from Sihon king of Heshbon as he had solicited to Esau of Seir and the Moabites in Ar; Sihon refused because the Lord hardened his spirit and his heart obstinate, so to destroy them. So Sihon fought with Israel at Jahaz, and defeated by the Lord's help, capturing and destroying all of them and their cities and families, leaving none alive; and took all their cattle and things from their cities. Israel by the Lord God's help destroyed and every city from Aroer bordering the valley of Arnon, and all about, to Gilead. But the land and people forbidden by the Lord God was not invaded, as the Ammonites, and all the side of the river Jabbok.

Then Moses reminded them that they turned north to the way of Bashan and its king Og warred with them at the battle of Edrei; and the Lord assured him that they and theirs would be done as with the Amorites, completely annihilated. Some 60 cities were captured in the region of Argob and the kingdom Og in Bashan; all fortified with high walls, gates, and bars; not counting many unwallled towns; all utterly destroyed and spoiled. Also the land of the two kings of the Amorites we captured in trans-Jordan from Arnon to Mount Hermon of Syria, which the Sidonians called Mount Sirion and the Amorites call Senir; along with the plains and Gilead and all Bashan, up to Salecah and Edrei the cities of Og in Bashan. (Og the king of Bashan was the last of the remnant of Rephaim, with a iron bed-frame of 9x4 standard cubits (12x6 feet), and is in Rabbah of the Ammonites.) Israel occupied all that area and was ceded to the 21/2 tribes as their property; the area of Arnon and Gilead to the Reubenites and Gadites; and the area of north Gilead and all Bashan and Argob to the ½ tribe of Manasseh. (Now Bashan was before Rephaim, but was captured along with Argob and the Geshurites and the Maacathites by Jair who renamed it Havvoth-Jair to the present day.) He reminded them that he granted and partitioned the trans-Jordan area to the 21/2 tribes from Gilead to Arnon to Jabbok, and to Arabah to Jordan to Chinnereth to the Sea of the Arabah (Dead Sea) to Pisgah eastward. At that time Moses commanded them and reminded them that the Lord their God has given them Trans-Jordan as their possession; but they must pass over armed to assist the rest of the tribes in the conquest of Canaan. Their families may settle in the land till they return after the conquest. Also at that time he reminded them that he commanded Joshua of what the Lord their God did to the two kings, and so will He do all the kingdoms in Canaan; that he must not

be afraid of them, for the Lord their God fights for them. He recalls to them that he petitioned the Lord, Who has shown His servant greatness and power, for no other god in heaven or earth can do such works and acts; to permit him to see and enter the good land across the Jordan and the goodly mountain, and Lebanon. But the Lord was angry at him because of them and refused his request; but told him to ascend to the top of Pisgah and look in all 4 directions and see the land which he will not enter with Israel. So they stayed in the valley opposite Beth-peor.

Moses concludes the introduction of the rehearsal of Israel's history in the wilderness with the reiteration and repetition and additional instruction of statutes and ordinances, which they must obey to live and possess the land of promise, granted by the Lord the God of their fathers. They must not add or subtract from the word commanded by him, so that they might obey all the commandments of the Lord their God. They saw how the Lord destroyed the followers of Baal-peor, and that He preserved them; that he has instructed them in the Lord God's commandments to observe in Canaan. Their obedience is wisdom and understanding to all peoples that will hear of these statutes; and they will say that this great nation is wise and understanding; that no other great nation has a god so near as the Lord God is to Israel; and none have laws as righteous as these now given. They must take heed not to forget these things, in soul and heart, teaching them to their children and grandchildren; to remember when they stood before the Lord God in Horeb, when He said to assemble before Him to hear His words that they might fear Him always, and to live on earth, and teach their kids. Israel approached the burning mountain with flames, darkness, cloud, and dark smoke; and the Lord spoke to them from the midst of the fire, and they heard the voice of words but saw no form. He declared His covenant and commanded obedience to the Ten Words, the 10 Commandments, which He wrote down or inscribed on two tables of stone. At that time the Lord commanded that they should be taught the laws to be practiced in Canaan; and that they note well they did not see any form or likeness on that day when the Lord spoke to them from Horeb out of fire; that they not be corrupted with idolatry of any form, male or female, beast or bird, or reptiles or fishes; lest they look into the skies and worship and serve the heavenly bodies, things that the Lord has allotted to other peoples and nations. But the Lord delivered Israel from Egypt that iron furnace to become His inheritance; He was angry with Moses because of Israel and denied him to enter the good land, but instead to die in the desert of Trans-Jordan. They must take heed against forgetting the covenant, and committing forbidden idolatry; since the Lord God is a Devouring fire and Jealous God. Then after their children and grandchildren, after many generations in Canaan, they defile themselves in idolatry of all sorts, and anger the Lord their God; then heaven and earth is witness today against Israel, and they will perish from Canaan and be destroyed; and He will disperse them among the peoples, till they are few among the nations of their exile. They will serve various man-made gods of wood and stone, idols blind and deaf, cannot eat or smell. But they will return and find the Lord their God in searching for Him with all heart and soul; in tribulation in later times will return and obey; for He is a merciful God, unfailing, non-destroying, and never-forgetful of His promised and sworn covenant. For ask of old, from God's creation of Adam on earth, from the anywhere under heaven, if any such thing was seen or heard; that people heard the voice of God from the fire and still live. Or, that God attempted to take a nation from out of another nation by trials, signs, wonders, war, by a mighty hand, by outstretched arm, and by great terrors, as He did for them in Egypt. He showed all this to be known as the only God to Israel, by His voice and fire. Because He loved their

fathers He has chosen their descendants and rescued them from Egypt; and to drive out of their inheritance greater and mightier nations before them. Therefore since He is Jehovah Elohim forever obey and enforce all His commandments of the laws now given for life and peace.

Moses then designated the 3 cities (Bezer, Ramoth Gilead, and Golan Bashan) in Trans-Jordan, as refuge for one who causes death by accidental or without intention or premeditation. This concludes the Law or Torah of Moses for Israel, in testimonies, statutes, and judgments after the Exodus in Trans-Jordan near Beth-peor of the Amorites, which Israel conquered and settled all that territory. We hereby discern that we have come to a transition to a new section, which some have labeled the Second Discourse. The writer clearly makes a distinction between what Moses taught from the history and geography related to Moses and Israel and the nations.

Moses called Israel to hear the Law and Doctrine to learn and practice; for the Lord God made this covenant with Israel and not with their fathers, when He spoke to them face to face from the fire in Horeb (when Moses interceded for Israel in their fear of the fire, and to reveal to them the Word of the Lord): saying to them: the Lord God saved them from Egypt the house of bondage: 1. Do not have other gods in place of the Lord. 2. Do not make idols of anything or person in any form, to worship or serve them; for the Lord is a jealous God, avenging wickedness for many generations on His enemies; but compassionate towards His friends. 3. Do not profane the Name of the Lord God; for He will hold him guilty. 4. Observe the Sabbath as holy as He commanded; 6 days to work and rest on the 7th day, this applies to every person and every animal in Israel; and remember the Exodus and Egyptian slavery. 5. Honor to parents, father and mother as He commanded for long life and blessing in Israel. 6. Do not kill or murder. 7. Do not commit adultery. 8. Do not steal or rob. 9. Do not bear false witness or lie or slander against another. 10. Do not covet or desire or lust anything or any person that belongs to another. These are the Words which the Lord uttered by a great Voice to Israel from the mount; and He added nothing more; and He wrote them on Two Tablets of Stone, and He gave them to Moses for Israel. And Israel was terrified at the sight and sound from the mount, and at the Voice of God speaking to man and no one died. Israel's leaders ask Moses to mediate between God and them, lest they be consumed by His fire, for nothing like this has ever happened. Moses was to hear from and speak to God, and relate to Israel the Lord's words and for their observance. The Lord responded to their request and wished that Israel would ever and always have such a heart in godly fear and obedience for all generations and for blessings. He sent Israel back to their tents, but demanded Moses to stand in His Presence to hear the Law and Doctrine of the Lord God to Israel to practice in Canaan.

Now these are His Doctrines and Laws, His Words, in detail, for Israel in Canaan, to fear and obey Him always: Israel must hear and observe His words and law for blessing and increase and prosperity as He promised. Israel heard that the Lord God is one YHWH, one Lord, and one Jehovah: He must be loved with all of the heart, soul, and strength. These words of Moses to Israel from the Lord must ever be in the heart, and must always be taught to Israel in every generation in every family; in their talk and walk, in their homes and bedrooms, in the morning and at night; and must be bound on as a sign or mark on the hand, and as frontlets on the forehead between the eyes. They are to be written on the door posts of their houses and gates of the cities. He warns them to beware after the Lord God has settled them in Canaan, the Promised Land, to inherit good things, cities, cisterns, vineyards, and olive-trees, all which was

not theirs; that they then forget the their Deliverer from slavery; rather they must fear and serve Him, and make oaths by His Name alone. Israel must not seek the gods of the nations to provoke His jealousy and burning hot anger, so that He would destroy them from the land. They must not tempt Him as in Massah; but must enact and enforce all His words and laws, doing what is good and right in His sight, for their blessings and prosperity in Canaan, as He swore long ago; to evict the heathens of Canaan. They must tell their offspring concerning the Lord's words and laws, and of the Exodus and the Wilderness; that His Word and Law, Dabar and Torah, may bless and preserve their lives, be their righteousness in obedience as He promised.

When the Lord God brings Israel to Canaan, and evicts and exile and destroy the 7 nations of Canaan, greater and powerful, superior in number and strength, and He defeats them, Israel must completely destroy them, make no covenant or league with them, show no mercy to them, and not to intermarry with them; for they will be seduced to commit idolatry with their gods and to serve idols, and the Lord's hot anger will quickly destroy Israel. Therefore they must be thoroughly destroyed and annihilated, demolishing their idols, relics, altars, pillars, Asherim, statutes, images, temples, groves, and such things, and they must be burnt in the fire. For Israel is to be His holy people, His chosen possession, and His peculiar and special and prized inheritance; loved and chosen not because they were numerous, for they were the smallest of the peoples, but He loved them because of His word and oath of promise to their fathers to redeem and deliver them from Egypt. They must know and realize that He is God and is faithful and true, covenant or promise keeper, merciful and kind to His friends and lovers and keepers of His Commandments, even to 1,000 generations; but repaying and avenging His enemies and haters to their faces, to destroy them. Israel must implement and execute all His Word and Law so that He might fulfill and accomplish His Covenant and Mercies and His Oath to the Patriarchs; and to love and bless, to multiply and increase, to prosper in everything and every way to Israel in Canaan. That Israel be blessed above all peoples, that they and their cattle be fertile, that He remove all sicknesses and prevent the known diseases of Egypt, which He will put on their enemies. But those peoples must be consumed without pity, lest they serve their gods and be snared. Israel must not be afraid to dispossess those nations, but recall the Exodus and the Lord God's salvation of Israel by power and signs and wonders. The Lord God will send the hornet after them, and they will hide and perish; they must not be afraid, for He is great and awesome; and He will eject those nations little by little, lest the wild animals increase and out populate Israel. He will deliver the nations to Israel to rout and destroy, to ruin and discomfit, and to terminate their kings in all of Canaan; and burn up their carved images and idols; and must not covet their silver and gold things and decorations, to be snared by the detestable things to the Lord God. Israel must not house an abomination, to become devoted to destruction, but must utterly detest and abhor it as devoted or banned and condemned.

All these commandments must be observed in Canaan, remembering the 40 years desert wanderings or drifting to humble, to prove, to know the heart, if they will be obedient. He humbled them with hunger and fed them with manna, to show them that man does not live by bread only but live by the words from the Lord's mouth. Their clothes did not get old; their feet did not swell for 40 years. Israel must consider that He disciplined them as a son; that they obey and fear Him. The Lord God brings Israel to the good land with brooks of water, fountains

and wells, and springs of valleys and hills; of wheat, barley, grape vines, fig trees, and pomegranates; of oil, olive, and honey; without lack of bread or things; with great natural resources of iron and gold. So after Israel have settled and feasted to the full, and blessed the Lord God for the good land; they must not forget Him and His words and laws after they have become satisfied and prosperous in food, houses, herds, flocks, silver, gold, and such things in abundance, that they in pride disregard Him Who saved them from Egypt, and led them in the desert filled with poisonous serpents and scorpions, without water; and Who supplied water from the rock of flint, and provided manna; all to humble and test them and to see their final condition, if they would boast in their hearts of their own power and might to become wealthy; and also to establish His sworn ancient covenant. Israel must always remember the Lord God grants power and wealth for His covenant's sake. So if Israel forsakes Him to follow and serve and worship idols, they will absolutely perish as the other nations of Canaan; because Israel rejected His voice and warnings.

Israel must listen up, for they are about to invade and conquer Canaan across the Jordan, to conquer superior nations in numbers and power, with great fortified cities, with great and tall people as the notorious Anakim. Israel must know it is He Who goes ahead of them as a Devouring Fire to destroy the heathens and subjugate them to them, so they might easily and quickly destroy them. But after their conquest and subjugation, they must not boast as if their own righteousness defeated those nations; and not rather that the wickedness of these nations caused Him to drive them out and defeated them and to establish His word of promise to the 3 Patriarchs. It is the Lord God Who gave to Israel the good land despite their unrighteous stubbornness; and to remember that they enraged and provoked Him from the Exodus to the Invasion, as a rebellious people. Also the provocation and wrath at Horeb that the Lord's anger would destroy Israel, when He gave the tables of stone of His covenant with Israel, during the first 40 days and nights without bread or water. The stone tablets were written by the finger of God with the same words He uttered to Israel from the mount from fire to the assembly. During that time they corrupted themselves, and sent Moses down quickly to his apostate idolatrous people; and He said of this stiff-necked people that He would utterly destroy them, and make of him a stronger and greater nation. Moses continued to remind them that he descended the mount with the two tables; and when he saw their sin and idolatry against the Lord God, he threw down and broke the tables; then he fell down and stayed another 40 days and nights just as the 1st because of Israel's sinful provocation; for He was determined to destroy Aaron; but he prayed for him, and took the sin calf and melted it and stamped and ground it to dust; then he threw it in the brook flowing down the mount. Israel provoked the Lord at Taberah, Massah, and at Kibroth-hattaavah; and then at Kadesh-barnea they enraged Him when He sent them to invade and conquer and occupy Canaan; they rebelled against His commandment, disbelieved and refused to listen to Him; for they have been rebellious against the Lord from the day Moses came to them. So Moses reminded them how he fell face down to ground before Him during the 2nd 40 days and nights, that he would not destroy His people and inheritance redeemed by His greatness from Egypt; and to remember His servants the Patriarchs; and to overlook Israel's stubbornness and wickedness and sin; that the heathens might not criticize not the Lord as impotent to save those He delivered, and unable to fulfill His promise, so to say that, He destroyed them in hate in the desert. But Moses continued to intercede for Israel as God's people and portion, His redeemed.

So the Lord, Moses reminded them, had him carve the two tablets of stone the 2nd time, just like the first, and be brought to Him in the mount so He may again write the exact words as the former that Moses broke; and it must be placed in a ark or box or chest, made of acacia wood; and He wrote on them the 10 Words or Ten Commandments; which he gave to Moses for Israel; and he returned to the assembly and deposited the tables in the ark, which still exist to this day, 38 years later. (Israel journeyed from Beeroth Benejaakan to Moserah; there Aaron died and was buried, and his son Eleazar ministered in the priest's office in his place. Thence they journeyed to Gudgodah, then to Jotbathah, a land of water brooks; at that time the Lord selected and set apart the Levites to carry the Ark of the Covenant, and to stand before and minister to and bless in His Name, to this day. Thus Levi has no portion or inheritance with his brethren, for the Lord is His inheritance as He designated.) Moses again the 3rd time as in the 1st occasion, stayed another 40 days and nights, and the Lord listened to his plead not to destroy them. Then the Lord told Moses it's now time to lead the people to enter Canaan.

Moses instructs Israel of the Lord God's requirement to fear Him, to walk in all His ways, to love and serve Him with all of the heart and soul, both as a nation and as individuals; to fulfill all His words and laws of commandments, statutes, ordinances, charges, and judgments, from this day forward, in the desert and in Canaan. All the heavens and the earth belong to Him, yet He loved and chose the Patriarchs and their descendants above all other peoples. Israel must circumcise the foreskin of the heart, and no longer be stiff-necked; for He is the God of gods and the Lord of lords, He is mighty and awesome, and takes no reward or bribe. He vindicates the orphans and widows, loves the sojourner and immigrant as Israel once was in Egypt; He is to be feared, served, and clung to, and to make oaths only in His Name; He is Israel's Praise and God, great and wonderful in acts and works. The patriarchs migrated to Egypt numbering 70 souls and are about to enter Canaan as a multitude as the stars of heaven of some 3 million in all. He is to be loved and his words and laws obeyed always. This adult generation, (not the next generation of their children unfamiliar with the Lord God's discipline and works and signs and power and greatness in the Exodus from Egypt, and at the Red Sea (Yam Suph), and in the desert till present, and how He dealt with the rebels of Reuben) must know and see clearly His great work; to obey His command that Israel might be strong to conquer and possess Canaan, and to enjoy the good and fertile and blessed land, ever favored by the Lord God. If Israel is faithful and obedient and loyal to Him with all heart and soul, then He will bless and prosper with rain and growth, with grains and animals, with wine and oil, to eat to the full and satisfied. Israel must be on guard of turning away from Him to serve and worship idols, and so anger Him against Israel to withhold rain and crops, to destroy them in the land. But Moses words and doctrines, the Law or Torah to Israel must be in the heart and soul, bound as a sign on the hand and frontlets on the foreheads; to be taught to the children, talked about in their homes and travels, from morn to eve; and to be written on door-posts and city walls; that their lives be prolonged with future generations enduring forever as the heavens and the earth. And if Israel is faithful and obedient to the Mosaic Law to love and follow and cling to the Lord God, then He will defeat and eject the great and mighty heathens from Canaan. Israel will then occupy from the wilderness to Lebanon, from the Euphrates River (in Syria and southern Turkey), and from Jordan to the farthest Sea (the Great Mediterranean Sea); without any people or nation to challenge or oppose them, but their enemies will be terrified by the Lord God.

Moses then set before Israel the Blessing and the Curse (Berachah u-Qelalah): their blessing if obedient to Law of Moses of the Lord God's commandments; and the curse if disobedient and apostate and commit idolatry. When Israel enters Canaan they must set the Blessing on Mount Gerizim and the Curse on Mount Ebal, mountains on western territory across the Jordan River in the land of the Canaanites who reside in the Arabah or Plains opposite Gilgal near the Oaks of Moreh; for Israel is to occupy the country; and there to observe the Law of Moses. In Canaan Israel must implement all the statutes and ordinances, and to destroy and burn all the places and things of idolatry whether mountains, hills, groves, altars, pillars, Asherim, images, or any such thing. Israel must not be like them towards the Lord God; but must seek and visit His chosen place of habitation, to bring their sacrifices and offerings, and to celebrate His feasts, both the nation and the families and individual. Israel must no longer do whatever each man desires or thinks right, but after entering Canaan, and settled and resting in the good land free from enemies and at peace; that they must resort only to the Dwelling-Place of His Name to sacrifice and offer and vow to Him; and one and all rejoice before Him, including the Levite in the city gates. Israel must not offer sacrifices in any other place but what has been chosen and designated by the Lord. Israel may kill and eat of the animals as food in any place they desire, but must not partake of its blood, but to pour it out on the ground. Also this applies to the tithes and vows made to the Lord, for these must be presented to Him in His Place or House, to be feasted and shared and enjoyed along with the Levites. The Levite must not be ignored or neglected. And when He has enlarged Israel's borders, and flesh is desired to eat, but the Place of His Name is too far away, then the flesh of animals may be eaten in their cities and gates, without the blood of its life, enjoying and satisfied with these meals in the Lord's eyes. But the holy things and the vows must be presented to Him at His Place; to offer the sacrifices and offerings on the Altar, and to pour out the blood near the Altar. These words of Moses must be carefully observed, to do the good and right thing in His sight. And after the conquest of Canaan and Israel fully settled in their new land, they must not be ensnared by the idolatry of these nations of Canaan, such as their gods and idols and how they serve them. Israel must not do like these idolatrous nations which commit every abomination to the Lord God which He hates and abhors, detest and despises, like when they offer their sons and daughters to be burnt in the fire to their gods.

Moses added that Israel must not add to nor subtract from this Law he has given them. If there is a prophet or dreamer of dreams or seer predicting a sign and wonder to allure or seduce the people to go after foreign gods to serve them, they must not regard their words or utterances because the Lord God is testing Israel's love for Him; for He alone must be feared, obeyed, served, and attached. But such revealers must be put to death for inciting rebellion against the Lord God, Who delivered Israel from Egypt; thus is this evil put away. Anyone secretly enticing the people to idolatry or apostasy in any form of relatives or friends must be put to death without hearing, or mercy, or pity, or protection; and he who is solicited must first put his hands to him, then that of all the people. The seducer must be stoned to death, so that Israel may hear and fear to permit any such wickedness. If a city in Israel is seduced to commit such idolatry, near or far, very careful inquiry is to be made of the fact and truth of such abomination done, and then the citizens or residents of that city must be slain by the sword, utterly destroyed of man and beast. The very goods of that city shall be collected as a heap and then burnt up; and that city must not be rebuilt; and nothing of that city must be found with

anyone, so that the Lord's fierce anger might not consume His people, but instead show them mercy and compassion, and multiply them as promised long ago, that in obedience He will bless them.

Moses continued that Israel as the People of the Lord God must not mark their bodies, by cuttings and tattoos, or shave their foreheads for the dead, since they are His holy and chosen people different than all the nations. They must not eat any detestable thing, but only the designated clean and allowable animals; such with hoofs parted in two, or chews the cud and regurgitate. Some animals which only have one of these characteristic must not be eaten, for they are unclean and not permitted, and their carcasses must not be touched. Likewise the fishes in the waters and seas, those with fins and scales are eatable, but not if they do not, for those are unclean. Clean birds are eatable, but not those designated as unclean as the predators and scavengers. All insects with wings are unclean and are not eatable. Not eatable is anything which dies of itself for Israel, but the foreigner may eat it. The goat's kid must not be boiled in its mother's milk. All increase and harvest must be tithed yearly and presented to the Lord at the Place of His Name; and if it is too far a distance then the tithed must be converted to money, and it be taken to His City and House, and the money used to purchase the sacrifices or offerings as desired or needed; and to feast and rejoice in His Place. And the Levite must not be forsaken or neglected as he is without tribal property. Every 3 years must all the tithed of increase and stored inside the city gates; that the Levite, the immigrant, the orphans, and the widows may eat from it and be satisfied; so that the Lord God may bless your labors.

Every seven years must be declared a year of release for all those in debt by loans and sales, the creditors must release or forgive the debt to his neighbor or brother or fellow citizen. The debt may be exacted from the foreigners or immigrants but not an Israelite; for the poor will not exist in Israel if the Lord God bless and prosper His people; if they diligently obey His voice and Moses' laws. He will bless Israel as promised so that they will be the lender and creditor to many nations and not the borrower in debt, and they shall rule over nations and not be subjugated. If the poor exists in Israel they must not be mistreated, avoided, disqualified, nor rejected from help and charity, but freely and properly given aid and sustenance; and no base thought and heart consider the 7th year of release is approaching and thus refuse or avoid to help the brother, the needy, and the poor in Israel. If a fellow Hebrew, man or woman, is sold or bought to serve, it must not be longer than 6 years, and in the 7th year they must be released freely, and given substance or sustenance or severance in goods or money; remembering Israel's slavery in Egypt and His redemption; this is the reason Moses commanded this conduct. If a servant refuses to be set free or released because he loves his master and the house and has been treated well; then an awl must be driven through his ear into the door, and thus he will be permanently the servant, male or female. The 6 years service must not be regretted in the release, since his service is double the value of a hired servant; for this He will bless Israel. The firstling males of the animals must be sanctified to the Lord God; they must not be used for labor; but eaten as yearly sacrifices at the Lord's Place. It must be without defect as a sacrifice; and eaten within the gates whether unclean or clean; and the blood must drained by the altar.

In the month of Abib the Passover must be observed in memorial of the Exodus; the sacrifice of the Passover must be kept exactly and in detail as prescribed; along with the rules of removal and abstinence from leaven or yeast for that week, and the eating the bread of

affliction to recall and reflect the Exodus from Egypt. The Passover Lamb must be completely eaten or burned, nothing left over, eaten at night and roasted, in the Lord's chosen Place. The feast of unleavened bread is to be 7 days. Also 7 weeks must be numbered from the time the sickle is used to harvest, and then on the 50th day, Pentecost, the Feast of Weeks to the Lord God celebrated with tribute of freewill-offering from His blessings; to rejoice with the family and household and servants and the Levites and the sojourners, and the orphans, and widows in Israel. Never forget the bondage in Egypt, and always remember to observe Moses' statutes. The Feast of Tabernacles or Booths (Succoth) is for 7 days, and begins after the harvest of crops and grapes for the winepress, to be celebrated by all in Israel in joy, for the entire week in the Place of His choice; and with all His blessings. The 3 annual Feasts required for all males to appear to the Lord God in the chosen Place are of Unleavened Bread, of Weeks, and of Tabernacles; and none must appear empty handed, but with what He has blessed him with. There must be judges and officers in all the city gates in every tribe to judge righteous judgment; without twisting or distorting justice, or partiality, or taking bribes; for bribes blinds the eyes of the wise and perverts the words of the righteous. But what is truly just must be followed that they may live and inherit the land He has given. No Asherah must ever be planted near the Altar of the Lord God, nor any pillar which He hates.

Also no animal sacrifice to the Lord God must be defective or deformed for that is detestable to Him; if anyone in Israel has become apostate and committed idolatry in any city, doing evil in His sight and transgressing His covenant, to follow and serve idols, to worship sun, moon, and stars, which He has forbidden. When this detestable evil and crime becomes known it must be carefully verified, then the guilty must be stoned to death. Only by 2 or 3 witnesses must anyone be executed by the people, and the witnesses must participate in the condemnation. Thus is evil stopped and prevented in Israel. When judicial or legal cases arise that are very difficult or problematic anywhere in Israel, then the controversial case must be brought to His chosen Place to the Levitical priests and to the existing judge to enquire and resolve; and their sentence and judgment must stand and followed, to be observed as they teach Israel, and their decision and judgment and sentence or verdict must not be altered or ignored by anyone. But a presumptuous person who refuses the verdict of the Priest who stands to minister before the Lord God, or of the Judge, then such an evil person must die; to stop and prevent such presumption in Israel. When Israel has possessed Canaan and desire to elect a king to rule over the nation, he must be chosen from his brethren in Israel and not from an unrelated foreigner. The king must not multiply horses for himself, must not lead Israel back to Egypt to acquire more horses, for He has forbidden them ever to return; must not have many wives to turn his heart away, must not accrue great wealth in silver and gold. But when the king ascends the throne or is inaugurated in his kingdom he must write for himself a copy of Moses Law in a Book from the Book which is with the Levitical priests; and the king must keep it and read it daily all his life, that he may learn to fear the Lord God, and to keep and enforce all the words of the Torah of Moses; that the king does not become haughty and proud against his brethren, that he does not deviate or neglect any detail to the left or right; that his kingdom may be established and his rule lengthened in Israel.

Also the Levitical Priests, the tribe of Levi, have no portion or inheritance with Israel, but are to eat of the Lord's offerings by fire as their inheritance as He has indicated. The priests' due and share must be from the people's sacrifices and offerings and gifts; because the Lord

God chose Levi on behalf of Israel to minister in His name forever. The Levite in the various cities of Israel may desire and choose to relocate to the Lord's Place, and they must be permitted to share in the ministry and service of their Levitical brethren. They must share equally in the common meals in addition to what they received from the sale of their patrimony or inheritance or estate. Israel must enter Canaan to become like the heathens or nations there; such as child sacrifices by fire to idols, or divination, or augury, enchanter, sorcerer, charmer, consulter, fortune teller, an astrologer, familiar spirit, wizard, necromancer, and such like. These things and persons are a detestable abomination to the Lord, and for these very things the Lord God has driven them out before Israel. Israel must be perfect with the Lord God; and not like these nations who listen to and practice augury and divination of soothsayers and the like; but He has not permitted Israel to this. But the Lord God will rise up a Prophet in Israel like to Moses, and he must be heard and obeyed in all that Israel requested of Him at Horeb or Sinai in the day of the Assembly, when they desired Moses to mediate and intercede between Israel and the Lord. He granted the petition and said He would rise up a Prophet like Moses and put His words in his mouth to speak to Israel all His commands. Those who hear the Lord's words spoken in His name by the Prophet will be accountable. But that prophet who prophecies presumptuously in His name which He has not commanded, or who speaks in the name of other gods, that prophet must die. And the true words of the Lord's speaking is known when the prophecy is fulfilled as revealed, but if it fails the prophet is false and has lied, speaking presumptuously; Israel must not fear such.

When the Lord God has defeated the nations of Canaan and Israel has conquered and occupied their country and the cities, then 3 cities must be set apart as refuge for those escaping the avenger of blood in cases of non-volitional deaths, without premeditation and by accident without malice; the manslayer in such as case is not guilty of murder and need not die for causing death. The cities of refuge and sanctuary must not be too far apart that the manslayer is caught and killed by the blood avenger in his hot anger. When the Lord enlarge Israel's borders and expands into all the promised territory, then an additional 3 cities may be added; for if Israel is faithful and obedient to His word and Moses' law, the three cities must be added lest innocent blood be shed and Israel become guilty. But if a man ambushes and kills another man and then flees to a city of refuge, he is a murderer and guilty deserving death; and the elders of his home city shall send or summon for him to be arrested and handed over for justice, and he must be put to death without pity; and so remove innocent blood and be preserved. One witness alone must not establish anyone's guilt of wickedness or sin of a crime; there must be 2 or 3 witnesses. If a unrighteous witness arises against another person of wrong or crime, then both men in controversy must stand before the Lord and the priests and the judges; and diligent inquisition must be made, and if it is determined that the witness is a false accuser and a slanderer of his brother; then must be put to death; thus others will hear and fear, and such evil prevented. The law of retaliation, *lex taliones*, is impartial and reciprocal: life for life, eye for eye, tooth or hand or foot is the same, and such like.

When in war or battle against Israel's enemies and see their horses, chariots, and their numbers, and the like; remember the Lord God the Savior from Egypt, and fear not. The priest must approach and speak to the army of Israel to engage in the battle without a faint heart, or fear, or tremble, or terror, for the Lord God fights for Israel to save them from their enemies. The officers shall dismiss any man who has built a new house and not dedicated it, to return

home and do so, lest he die in battle, and another does it. So too with one who has planted a vineyard, and has not enjoyed its fruit; dismiss also those engaged or espoused but have not married. Further the officers shall dismiss the fearful and faint-hearted, that the others hearts melt not. Afterwards the officers must appoint captains of the armies or forces to lead the people. In besieging a city first offer terms of peace; and if they are willing and desire a treaty, then they may become tributary to serve Israel. If they refuse to negotiate peace but choose war, then besiege it till the Lord God delivers them in defeat to Israel; then every male in that city must be slaughtered; but the women, children, cattle, goods of the city, and all spoil, may be spared and reserved as booty and prey, to enjoy the spoil of the enemies of Israel. But this only applies to the cities at a distance outside the limits of the cities of the nations of Canaan. But the cities of the peoples of Canaan, the 6 nations, must be utterly destroyed, none may live or breathe; that Israel may not learn to follow all their abominations and idolatry to sin against the Lord God. If the city is besieged for a long time in the war against it, the fruit trees must not be axed down since they are food supply; only trees that produce no fruit may be cut down and used for bulwarks to subdue it.

When a slain person is found in the field and it is not known who killed him, then the elders and judges shall come forward to measure the distance from the body to the nearest city, and the elders of that city must take a heifer never worked or yoked, and they must take the young heifer to a rough uncultivated valley, and cut off the heifer's head at the neck there. Then the Levitical priests must come near as those chosen by Him to minister and bless in His name, and to decide all controversy and every stroke; and the elders shall wash their hands over the beheaded heifer; and they shall declare that their hands has not shed this person's blood. May the Lord be merciful and forgive Israel, His redeemed, to remove guilt of this innocent blood; and the shed blood will be forgiven; and so remove blood guilt from Israel in the Lord's sight. When He has given Israel victory in battle, and among the captives a beautiful girl, damsel, is seen and desired to become a wife, she may be brought home to the man's house, she must shave her head and pare her nails or trim her fingernails, and remove her clothes of captivity, and she must remain in his house a full month grieving her parents; after this may he joined to her and they become husband and wife. If later he delights not in her, he may release her to go freely, he must not sell her for money or treat her as a slave, because he has humbled her. If a man with two wives loves one and hates the other, and both bearing a child, the true firstborn if of the hated wife or disfavored mother must be respected and the primogeniture or firstborn's rights must be acknowledged and granted in the inheritance, and must not be given to the favored one; the firstborn must inherit a double portion of all the property and possessions. If parents have a stubborn rebellious and incorrigible son, refuses to listen or obey either parents, even after discipline and chastisement; then his parents must bring him to the elders of his city to the city gates or courts, and tell the elders of stubborn rebellious son as a glutton and drunkard. The men of the city shall then stone him to death to remove evil and produce fear in Israel. If a man sins worthy of death, and he is hung on a tree, his body must not remain overnight, but must be buried that day; for one hanged on a tree is accursed of God; that the land be not defiled.

If an ox or sheep of of a brother or neighbor strays, it must be returned to the owner; and if the owner is a far distance, the lost animal must be kept till it has been sought, then must be restored. The same for a donkey, or his clothes, or any lost item which is found, it must be

restored to the owner once known. If a brother's donkey or ox falls in a pit, those nearby must help pull it out. A woman must not wear a man's clothing, nor must man a woman's garment, for such is detestable to the Lord God. If a bird nest is found with the dam sitting on its eggs, the eggs may be taken but the dam or hen must not be taken with its young; for Israel's good and longlife. When a new house is built the roof must have a battlement or enclosure to prevent an accidental fall and blood guilt on that house. Vineyards must not be seeded with various seeds which defiles the seed and the fruit. The ox and donkey must not be yoked together to plow. Garments must not be worn of mixed fabrics as wool and linen. Garments or vestures must have fringes or hems on the four edges.

If a man marries a woman then hates her, and slanders her or accuses her with an evil name, saying that he discovered she was not a virgin; then her parents must produce proof or token cloth to the eders of their daughter's virginity. The eders then must chastise or whip the man, and fine him 100 silver-shekels, and give them to her father, for the evil and shame or dishonor to a virgin of Israel. She will remain has his wife and may never divorce her. But if it is true that her virginity could not be proven; then she must be brought to the door of her father's house and the men of her city must stone her death; for her folly in Israel by playing the whore in her father's house; so removing evil from Israel. If a man is found sleeping with a married woman, they must both die; thus removing evil from Israel. If a virgin betrothed or engaged to future husband, and another man finds her in her city, and sleeps with her; they both must be brought out to the city gates to be stoned to death; the virgin because she did not cry out for help in the city; and the man because he humbled and violated his neighbor's wife; thus evil is put away. But if a man finds a engaged or promised virgin in the field and forces or rapes her, only the man must die; the damsel must not be punished for sin; since this case is as when a man murders his neighbor; for she cried for help in the field but none saved her. But if a man finds a virgin not engaged or promised, and lies with her by force, or violates her, then is discovered, the man must give to the damsel's father 50 silver-shekels, and must marry her, and may never divorce her. A man must not take his father's wife, nor discover his father's skirt.

The wounded in the stones, the castrated, or deformed must not enter the Lord's assembly; nor a bastard or one of illegitimate birth up to the 10th generation; nor an Ammonite or Moabite to the 10th generation, for they refused help and passage to Israel after the Exodus from Egypt, and they hired Ballam ben-Beor from Pethor of Mesopotamis to curse Israel, but the Lord God turned the intended curse into Israel's blessing, for He loved Israel, therefore never desire their peace or prosperity. Never abhor or despise an Edomite for he is a brother and relative; nor an Egyptian, for Israel was a pilgrim in his land; but their children in the 3rd generation may enter the Lord's assembly. When Israel encamps their enemies in war they must not do or touch anything evil; if one is unclean by a nocturnal emission he must leave the camp proper, and remain on the outskirt till the evening, but he must bathe before he returns. Their must be be place outside the camp for natural relief, and a paddle or a shovel in the weapons pack to dig and cover what comes out; for the Lord God walks in Israel's camp to deliver and defeat the enemies; that He see no unclean thing and turn away. A run away or escaped slave must not be arrested and returned to his master, but may freely live where he feels safe without oppression. There must not be a prostitute of the daughters of Israel, and no sodomite or homosexual of the sons of Israel; and the harlot's hire or a dog's wages must not come into the House of the Lord God for a vow; for prostitution and homosexuality is a

detestable thing to Him. Loans to a brother must not be with usury or interest in any form; but interest may be charged to a foreigner; so that the Lord God may bless and prosper Israel in Canaan. Vows to the Lord God must be paid on time, for He requires it, and it be not sin; but it is not sin to not vow; but what one has uttered must be observed and fulfilled according to the vow made to Him as a freewill-offering and promise. The neighbor's vineyard may be freely eaten of to satisfy hunger and need, but must not be put in a vessel or container to take; so too with his standing grain or unharvested crop, the ears may be hand plucked but no sickle to be used.

When a man marries a woman and finds in her something unseemly or improper, he may write her a bill of divorcement and give it to her and then send her away; she may then remarry to another man; but if the second husband hate her and divorces her, she may not return to the first husband after being defiled, for that is abomination to the Lord; and they must not cause the land to sin in this. When a man marries a new wife he must not go out to war, neither charged with any business or obligations; but he must stay at home one year to cheer his new wife. The mill or upper millstone must not take as pledge or security, for it is as life. A kidnapper of a fellow Israelite, who enslaves him or sells him, must be put to death, so to eradicate the evil or crime in Israel. The plague of leprosy, symptoms and precautions and regulations, must be observed carefully as the Levitical priests teach Israel in Moses' law; remember what the Lord God did to Miriam after leaving Egypt. When a loan is made the pledge or security must not be forced from his house; but the borrower must be allowed to bring it out to the lender; and a poor's man pledge must not be kept overnight., but be restored to him before sunset, that he may sleep in his garment, and thus bless in return; this is righteousness to the Lord God. A poor hired servant, whether Israelite or immigrant, must not be oppressed in the gates; but his wages must be paid by sunset, being poor and needy; lest he cry to the Lord, and it be sin. Parents must not be put to death for their children, nor children for parents, but each one for his own sin. The justice to pilgrim and orphans must not be wrested or avoided or distorted; nor take a widow's clothes as pledge; but remember the Egyptian slavery and His redemption of Israel for this command. Do not reap a second time the harvest sheaf or crop, but leave it for the pilgrim, orphans, and widows, that the Lord God may bless the labor. Also the vineyards must not be gleaned after gathering, but must be left for the poor; remembering Israel's bondage in Egypt.

If men have a controversy for judgment, the judge must justify the righteous and condemn the wicked; and the wicked deserving whippings must be beaten before the judge, and the number or penalty according to the crime; but no more than 40 strips to be exceeded; lest he is regarded vile. The ox while treading must not be muzzled. When one of two brothers who live together dies without a son, then the wife must be married to the other brother and not to a stranger; and he must perform the husband's duty to her; and her firstborn shall succeed in his brother's name, that his name may not be abolished in Israel. If he refuses or dislikes to take his brother's wife, then she must go to the elders at the gate and declare his refusal to raise up his brother's name in Israel to perform the duty to him. The elders of his city must call and speak to him, and if he insists his refusal; then his brother's wife in the elders' presence, must remove his shoe, and spit in his face, saying that so must it be done to one who refuses to build his brother's house; his name in Israel will be the House of the Shoeless Man. When two men are fighting, if the wife of one of them comes near, to help her husband, and

grabs the other man's private organ; then her hand must be cut off without pity. There must be no diverse or unequal weights, great or small, in the bag; nor in the house diverse measures; but a perfect and just, equal standard, weight and measure; so prolong days in Israel; for all those who do such are detestable to the Lord God. Remember Amalek's attack on Israel after the Exodus, striking the hindmost and feeble, when faint and weary, not fearing God; so when Canaan is conquered and Israel at rest from their enemies, and occupying His promised land; then Amalek must be completely wiped out; this must not be forgotten.

When Israel is in possession of their inheritance from the Lord God, each must take a basketful of the first of all the fruits of the ground to the chosen Place for His Name; and must say and profess to the priest that he has come this day to Lord's land promised long ago. The priest must take and set the basket down before the Altar of the Lord God; to which a reply and confession must be made concerning Israel or Jacob as a Syrian who migrated to Egypt few in number, then became there a nation, great, mighty, and populous; then the Egyptians mistreated, afflicted, and enslaved Israel; then they cried to the Lord God, and He heard their voice, saw their affliction and toil and oppression; and the Lord delivered Israel from Egypt by might and power, with terror, signs, and wonders; and brought Israel to Canaan, which flows with milk and honey; thus here is the first of the fruit of the ground which He has given; and it shall be set before the Lord God, and worship before Him; and rejoice one and all of Israel. When the tithe in the 3rd year is given of the harvest and surplus, it must go to the Levite, sojourner, orphans, and widow, that they may eat and be satisfied; and confess to Him, that the holy things have not been kept at home, but are hereby given in accordance to Moses' commandment of the Lord, and has not been transgressed or forgotten; and it has not been eaten in mourning, neither pilfered, or becoming unclean, or offered for the dead; but have listened and obeyed His entire commandment. May He look down from His Holy Habitation from Heaven and bless His people and the ground of the Promised Land.

This day the Lord God commands obedience to His statutes and ordinances with all heart and soul. Israel has avouched the Lord this day to be their God to walk in His ways, statutes, commandments, ordinances, to listen to His voice, and to be His people and possession as He promised; and He has avouched Israel to Himself to keep His commandments; to exalt them above all nations He has made, with praise, in name, and honor, to be a holy people to Him as He said. Moses and the Elders of Israel commanded the People to keep all Moses' commandment; and when they cross Jordan into Canaan, the Lord God's promise and favored land, to erect great plastered stones, and write on them all the Words of this Law (Dabar and Torah). In mount Ebal the plastered stones; and an altar to the Lord God, an altar unhewn and unaltered stones, for burnt-offerings and sacrifices of peace-offerings, to be eaten there and to rejoice before Him. The Words of this Law must be written or inscribed on the stones very plainly; and Moses and the Levitical Priests bid Israel to listen up, for they have now become the People of the Lord God, to obey His voice and laws. Moses charged Israel that day, that 6 tribes, or ½ the nation, are to stand on mount Gerizim to bless the People across the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. And on mount Ebal 6 tribes or ½ the nation, for the curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. The Levites must answer and shout to Israel 12 Curses with 12 Amens from the People. Cursed are all secret detestable idolaters and idol-craftsmen; accursed are neglecters of parents; and remover of neighbor's landmark; and causing the blind to stray; and robs the justice to sojourner, orphans,

and widows; and sleeps with his father's wife, uncovering his father's skirt; and sleeps with any animal in bestiality; and sleeps with his sister or step-sister in incest; and sleeps with his mother-in-law; and who smites his neighbor in secret or ambush; and who takes a bribe to kill an innocent person; and who confirms not this law to them; all the People shout Amen to each of these 12 Curses.

Moses continued to instruct Israel that if they hear and obey diligently the voice of the Lord God in Moses' command, that He would exalt them above all the nations of the earth; with the abundance of His blessings for obedience. Israel will be blessed in the city and the field; blessed in offspring, in produce, in livestock, and flocks; blessed in the basket and kneading-trough; and blessed in coming and in going. The Lord will defeat the enemies; they shall come as one force, but will scatter in retreat 7 ways. He will bless the barns, and labor or cultivation; and establish Israel as a His holy People in obedience walking in His ways. All peoples of the earth will see the Lord's Name in Israel and be afraid; and He will prosper Israel, in children, in cattle, in crops, in Canaan as He swore to the Fathers. He will open the good treasure of heaven to rain in season to bless the toil; and Israel will lend to many nations, but will not borrow. Israel will be the Head and not the Tail, be Above and not Below, in their obedience to Him as Moses commanded to observe; and not to depart from the Words of the Law to the right or to the left to go after other gods to serve them. But if Israel disobeys and refuses to listen to Him and His words and laws by Moses, that He will put His curses on Israel. They will be cursed in the city and field; in baskets and kneading-trough; in child-bearing, in crops, in cattle, and in the young of the flock; and accursed in coming or going. The Lord will plague Israel with curses, discomforts, rebuke, in everything; to be destroyed and perish quickly for evil-doings and apostasy. He will make pestilence cling till they are consumed in Canaan. He will smite with consumption, fever, inflammation, fiery heat or burning rash, with sword, blasting, and mildew; and Israel will be pursued and destroyed by their enemies. He will cause Israel to be defeated by their enemies, to go out as one but to flee in retreat in 7 ways; and to be tossed and exiled about among all the kingdoms of the earth among the Gentiles. Israel's dead shall be food for birds of heaven, and for the wild animals, and none will scare them away. He will plague Israel with Egypt's boils, with emerods, scurvy, and the itch, without treatment or healing. He will cause madness and insanity, blindness, and despair and depression of heart; to cause one to grope in daylight as the blind in darkness, and without prosperity, but only oppression and robbery without a helper. A man will marry a woman but another will sleep with his wife; he will build a house but another will live in it; he will plant a vineyard but will not enjoy its fruit; his ox will be slain in his sight but will not eat of the meat; his donkey will be violently taken and not restored; his sheep given to his enemies, and none to save or stop; and his children given to another people while he looks on in pain and longings and powerless to do anything. The harvest and produce and fruit of his labors will be taken by a foreign nation to eat; and he will be crushed and oppressed; driven insane at the sight of sufferings; the Lord will afflict a man's knees and legs with severe and incurable boils, from sole of the foot to crown of the head. He will exile Israel and their elected King to a gentile nation to serve foreign and strange gods of wood and stone; Israel will become astonishment, a proverb, and a byword to all the Gentiles that He surrendered them to captivity. Israel shall plant many seeds but harvest little, for the locust will consume it; will cultivate vineyards but have no wine or grapes, for the worms shall eat them. The abundance of olive-trees will not produce oil for their anointing, for

the fruit will be cast or exported; Israel's offspring will be exiled into captivity; his trees and crops will be possessed by locusts. The sojourner or pilgrim or stranger or alien in Israel will be elevated and superior, but Israel be lowered and inferior; so that he will lend to Israel but need not to borrow; he will be the head and they will become the tail. These curses will plague Israel to their destruction for disobedience to the Lord God's voice and His commandments; and be as a sign and wonder to the generations to follow. And because they served not the Lord God with rejoicement and gladness for all His abundant blessings, they shall serve the enemies that the Lord will send against Israel, to be in hunger, thirst, nakedness, poverty, and yoke of captivity, till Israel is destroyed. The Lord will bring a distant nation from far away as the eagle flies whose tongue is not understood; a fierce nation, disregarding the old and the young; and he will eat the cattle, the crops, till Israel is ruined; and he will leave nothing left, no grain, new wine or oil, no increase of cattle or young of the flock, till Israel perish. They shall besiege Israel at all the gates, breaking down the trusted walls and towers of defense in His given land; till some will eat their own children's flesh in the siege and distress of the invading enemies. The tender gentleman will not share of his children's flesh that he eats with his brother or wife or other children, during the siege and distress in his starvation. So too the delicate and tender woman or lady will likewise eat her own child and refuse to share the body with anyone else in her family during the siege and distress of starvation. If Israel will not observe and practice all the Words of this Law written in this Book (eth-kol-Dibbrei hat-Torah hazzoth hakkethubhim bas-Sepher hazzeh), that is the Book of Deuteronomy, that they may fear this Glorious and Fearful or Awesome Name, Jehovah Elohim; then He will increase and multiply the plagues as wonderful and great, to the next generation and after, sore and clinging sicknesses. He will bring on Israel again all the diseases of Egypt that was feared and they shall infect and spread. Even many diseases and plagues not written in the Book of this Law (Deuteronomy), will the Lord bring to destroy; till He reduce Israel to be few in number instead as the vast host of stars in heaven; because of disobedience to His voice. Thus He will no longer rejoice in Israel to do them good and multiply, but to destroy and cause to perish, to pluck them from Canaan. The Lord will scatter Israel among all the peoples both near and far, and abandoned them to serve other gods and idols, new and strange, wood and stone. Israel will not find ease or comfort or favor or rest among these Gentiles; but He wills them a trembling heart, failing eyes, and a pining soul; so that the life and soul is in doubt and uncertain, fearing night and day, and no assurance or security. In the morn they will long for the eve, at sunset they will pray for sunrise, for all the calamity and misery. And the Lord will bring Israel back to Egypt in ships against His promise they would never see Egypt again, but as selling themselves as slaves and no one will buy them.

We are now at the last division of Deuteronomy in which the last 5 chapters will conclude Moses V, and allow us to complete Chapter Two of these Reflections. Till now I have altered the text to always speak in the 2nd or 3rd person, avoiding deliberately the 1st in singular or plural; but in these final chapters I will relate the Text in the persons inspired in this Book, in hopes that the reader might see the uniqueness of this Second Book and Finger of the Divine Hands of the Bible.

These are the Words of the Covenant (Dibbrei hab-Berith) which the Lord commanded Moses to make with the children or sons of Israel in the Land of Moab, in addition to that

Covenant which He made with them in Horeb or Sinai. Moses called all Israel and said: Ye have seen all that the Lord did in Egypt to Pharaoh and his servants and his country; the great trials, signs, and great wonders: but He has not given you a heart to know, eyes to see, or ears to hear to this day. And I have led you 40 years in the desert wilderness: your clothes and shoes aged not. Ye ate no bread, drunk no wine or strong-drink, that ye may know that I am the Lord your God. And when ye came to this place, King Sihon of Heshbon, and King Og of Bashan warred against us but we defeated them, and took their land and gave it to the 2 ½ tribes for an inheritance, Reuben, Gad, and half Mannasseh. Keep and do then the Words of the Covenant that ye may prosper in everything. Ye stand now before Him, your heads or chiefs, tribes, elders, officers, even all the men of Israel, with your little ones, wives, and thy sojourner in thy camps, from wood-chopper to water-carrier; to enter into His Covenant and His Oath He now makes with thee; to establish thee this day to Himself as a People, to be God to thee as He said, and as He swore to thy Fathers, to Abraham, Isaac, and Jacob.

Neither with you only do I make this Covenant and Oath, Moses continued, but with him who stands here with us before Him, as well as he who is not here today. Ye know how we dwelt in Egypt and passed through the nations along the way, and ye saw their abominations, idols of wood and stone, silver and gold, which they had; lest among you man or woman, family or tribe, whose heart turns away from the Lord our God, to serve the gods of the Gentiles, lest there be a root which bears gall and wormwood; and when he hears the words of this curse, he blesses himself, and says: I have peace though I walk in stubbornness of my heart, to destroy the moist with the dry. The Lord will not pardon him, but His anger and jealousy will smoke against him, and all the curses written in this Book (Deuteronomy) will rest on him, and he will blot out his name. The Lord will set him apart for evil in Israel with all the curses of the Covenant written in this Book of the Law. And the future generations of your children, and the foreigner from a great distance, shall ask on seeing the plagues and sicknesses; and the entire country with brimstone, salt and sulfur, burning, no sowing, no produce, no grass growing, but like Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in anger and wrath; then all the Gentiles shall ask why He has done this? Why this great hot anger? Then men will say that it's because they forsook the Covenant of the Lord, the God of their Fathers, which he made with them when He freed them from Egypt, after they served and worshipped other strange unknown gods: so His anger burnt against this Land to curse it as is written in this Book; and He uprooted them in anger, wrath, and great indignation, and cast them into another land, to this day. The secret things belong to the Lord our God; but revealed things are ours and our children, that we may obey all the Words of this Law.

And it shall be when all these transpire in the blessing and the curse, which I now set before thee, and thou recall them among the Gentiles where He has exiled the thee, and shalt return to Him, and obey His voice and this command, thou and thy children with all heart and soul; then He will turn thy captivity, and have compassion, and return and gather thee whence He scattered thee; thine outcasts from the uttermost lands He will gather and fetch thee: and He will return thee to the Land of thy Fathers to repossess it, and to do thee good and multiply thee more than thy fathers. He will circumcise thy heart and thy offspring's heart to love Him with all thy heart and soul, that thou mayest live. He will put all these curses on thine enemies, haters, and persecutors. Thou shalt return and obey His voice and do His commandments as I command thee today. He will prosper thee in every way and everything, to rejoice over thee as

with thy fathers; if thou shalt obey His voice, His commandments, His statutes written in this Law Book, turning to Him with all heart and soul. This commandment which I now command thee is not too hard or far off; it's not in heaven to say, who shall ascend to heaven for us to bring it down, that we may hear and obey? Neither beyond the sea to say, who will cross the sea to bring it to us to hear and obey? Rather the Word is very near, in thy mouth and heart to do.

This day, Moses continues, I set before thee life and good, and death and evil; I command thee to love the Lord thy God, walk in His ways, keep His commandments, statutes, and ordinances, to live and grow, that He may bless thee in Canaan. But if thy heart turns away, refusing to listen, but be drawn away to idolatry, to worship and serve other gods; I denounce to you this day, ye shall surely perish quickly in Canaan. I call heaven and earth to witness against you today, that I have set before life and death, blessing and curse: so then choose life to live, thou and thy seed; to love Him, and obey Him, and cling to Him; for He is thy Life and Length of Days, to live in the Land promised by oath the Patriarchs Abraham, Isaac, and Jacob.

Moses went and related these words to all Israel. He said to them, I am now 120 years old, unable to go out and come in; and the Lord has told me, saying: Thou shalt not cross the Jordan. The Lord thy God will go before thee, and destroy these Gentiles, and thou shalt dispossess them: Joshua shall lead thee as the Lord has said. The Lord will destroy them as He did to the Amorites and their country; He will subdue them and ye shall do as I commanded you; be strong and brave, fear not or frightened of them; for He goes with thee, he will not fail or forsake thee. Moses then said to Joshua before Israel: Be strong and brave; lead this People into Canaan and conquer it. The Lord goes ahead of thee; He will be with thee, He will not fail or forsake thee; fear not and be not dismayed. Then Moses wrote this Law, and delivered it to the Levitical Priests who carried the Ark of the Covenant of the Lord, and to all Israel's Elders. Moses then commanded them that in every 7th year, the Year of Release, in the Feast of Tabernacles or Booths, when Israel appears before the Lord thy God at His chosen Place, thou shalt read this Law before all Israel's audience. Assemble the People, men, women, children, and strangers in the city-gates, to hear and learn and fear Him, and observe all the Words of this Law; and that their children also may know and obey, and learn to fear Him always in Canaan.

And the Lord said to Moses: Thy days to die are near; thou and Joshua present yourselves at the Tent of Meeting that I may commission; and they did so. And He appeared in the Tent in a Pillar of Cloud, which stood over the Tent Door. And He said to Moses: thou shalt sleep with thy fathers; and Israel will arise and play the harlot with strange pagan gods, to forsake Me, and break My Covenant. Then My anger will ignite against them, and they'll be devoured, with many evils and troubles; then they'll say: these evils are upon us because our God is not among us: For I will hide My Face in that day for their evil works and idolatrous apostasy. Now then write ye this Song for you, and teach it to Israel: put it in their mouths, that it be My Witness against Israel. That after I have brought them into My Promised Land by Oath to their Fathers, flowing with milk and honey, and have eaten and are satisfied, and become fat; they will turn to serve idols and gods, to despise Me, and break My Covenant. Then after many evils and troubles visit them, that this Song will witness against them; for it must never be forgotten out of the mouths of their seed : for I know their imagination today before they enter Canaan. So Moses on the same day wrote this Song, and taught it to Israel. Then he gave a

charge to Joshua to be strong and brave, to lead Israel into Canaan. Afterwards Moses finished writing the Words of this Law in a Book, then he commanded the Levites transporting the Ark of the Lord's Covenant, to take this Book of the Law, and place it beside the Ark of the Lord your God's Covenant, to be a Witness against thee. For I know thy rebellion and stubbornness against the Lord while I still live; how much more after I die. Assemble to me all your Tribal Elders and Officers that I may speak these words in their ears, and summon heaven and earth as witness against them. For I know after my death ye will utterly corrupt yourselves, turning aside from the way I have commanded; and evil will befall in later times, for your evil doings in His sight, to provoke Him to anger by your works. Then Moses spoke in the audience of the Assembly of Israel the words of this Song, until they were finished.

The Song of Moses of the Lord and Israel:

Let the Heavens and Earth hear the Words my mouth speaks! My Doctrine drops as rain; my Speech distills as dew; as rain-drops on tender-grass; and as showers on the herb. I will proclaim Jehovah's Name: Ascribe greatness to our God! The Rock, His Work is Perfect; all His Ways Justice: Faithful God without iniquity; He is Just and Right! They are corrupt to Him, not His children, a blemish, a perverse and crooked generation. Do ye thus requite the Lord, foolish and unwise people? Is He not thy Father Who bought thee? He made and established thee!

Remember the Ancient Days, consider years of many generations: Ask thy father, he will show thee; thine elders, they will tell thee. When Elyon gave the Gentiles their inheritance, He separated the Sons of Adam; He set the borders of the peoples, according to the number of the Sons of Israel. Jehovah's Portion is His People; Jacob is the Lot of His Inheritance. He found him in a desert land, a waste howling wilderness; He encompassed him, He cared for him. As the Eagle stirs her nest, flutters over her young; He spread out His Wings, He took them, and He carried them on His Pinions. The Lord alone led him, and no foreign god. Made him ride on earth's high-places; he ate the increase of the field; and to suck honey from the flinty rock; the herd's butter, the flock's milk, the lambs' fat, and rams of Bashan's breed, and goats; the finest of wheat, and thou drank wine from the blood of grapes.

Jeshurun got fat, and kicked: thou art fat and big and sleek; then he forsook God his Maker, and devalued the Rock of his Salvation. They made Him Jealous with idols; provoked His Anger with abominations. They sacrificed not to God but to demons, to unknown gods, to new modern ones, never dreaded by your fathers. Thou art unmindful of the Rock Who begat thee, forgotten God Who birth thee.

The Lord saw and abhorred, because of the provocation of His sons and daughters; He said, I will hide My Face, I will see their end: for they are a perverse generation, unfaithful children. They made me Jealous with Lo-El; provoked me with Vanities; I will make them jealous with Lo-Am; provoke them with a foolish Nation (Goi-Nabal). Fire has kindled Mine Anger, it burns to the lowest Hell, and it devours its increase, and sets ablaze the Mountain's Foundations. I will heap evils on them, spend Mine arrows on them: to be wasted in hunger, devoured in burning heat, bitter destruction; I will send teeth of beasts on them, poison of reptiles of the dirt. Outside the sword bereaves,

inside the chambers terror; young man and virgin, nursing-babe and grey-headed man. I said I will disperse them afar, I will abolish their memory from men: but I feared the provocation of the enemy, lest their adversaries misjudge, to say, our hand is exalted, the Lord has not done all this. They are a nation void of counsel, no understanding in them

Oh that they were wise and understood this, to consider their latter end! How should one chase 1,000, and two pursue 10,000; unless their Rock sold them, and the Lord betrayed them? For their rock is not as our Rock, our enemies themselves judge; their vine is the vine of Sodom, and fields of Gomorrah; their grapes are of gall, their clusters are bitter; their wine is the poison of serpents, deadly venom of asps. Is not this stored with Me, sealed among My treasures? Vengeance is Mine, and Recompense when their foot slip: the day of their calamity is near, the inevitable hastens.

Jehovah judges His People, repents Himself for His Servants: He sees impotence, nothingness, isolation or abandonment. He will ask where their gods are; the rock of their refuge; which ate the fat of their sacrifices, and drank the wine of their drink-offering? Let them arise now to help you and be your protection. I and I alone am He, and no-god with Me: I kill and resurrect; I wound and heal; nothing can deliver from My Hand. I lift My Hand to Heaven and say: As I live forever! If I sharpen my glittering Sword, My Hand seizes Judgment; I will render Vengeance to Mine adversaries, Recompense to Mine haters. I will make Mine Arrows drunk with blood of the slain and captives, from the head of the leaders of the enemy. Rejoice ye Gentiles with His People: He will avenge the blood of His Servants, and vengeance to His opposers, and expatiate for His Land and His People.

Then Moses rehearsed all the words of this Song in the ears of the people, he, and Hoshea ben-Nun. After Moses finished speaking all these words to all Israel; and he said to them, Set your heart to all the Words which I testify to you today, which ye must command your children to observe to practice in all the Words of this Law. It is not vanity for you, for it is your life, to prolong your days in Canaan. That same day the Lord spoke to Moses to ascend the Mountain of Abarim, into Mount Nebo in the Land of Moab across Jericho. Now behold the Land of Canaan which I give to the Sons of Israel for a possession; and die in the mount there, and be gathered to thy people, as thy brother died in Mount Hor, and was gathered to his ancestors; because ye both trespassed against Me in Israel at the waters of Meribah of Kadesh, in the Desert of Zin; because ye did not sanctify Me in the midst of Israel. For thou shalt see the Land before thee; but thou shalt not enter it with Israel.

Now this is the Blessing of Moses the Man of God who blessed Children of Israel before his death, saying: The Lord came from Sinai, He rose from Seir to them; he shined from Mount Paran, he appeared with 10,000 Holy Ones: at His Right Hand was a fiery Law for them. Yes, He loves the People; all His Saints are in Thy Hand: they sat at Thy Feet to receive of Thy Words. Moses commanded us Torah, an inheritance for the Assembly of Jacob. He was King in Jeshurun, when the Heads of the People gathered, all the Tribes of Israel together.

Reuben: Let him live and not die; let his men be not few.

Judah: Hear, Lord, Judah's voice, bring him to his people; his hands contended for himself; Thou shalt be Help against his adversaries.

Levi: Thy Thummim and Urim are with Thy godly one, proven at Massah, strove with at the waters of Meribah; he said of father and mother, he saw not; neither acknowledged his brethren, knew not his own children: for they observed Thy Word, and keep Thy Covenant. They teach Jacob Thine Ordinances, Israel Thy Torah: they put incense before Thee, and whole burnt-offering on Thine Altar. Lord, bless his substance, accept his works; smite the loins of those resisting him, which hate him and that they never rise again.

Benjamin: The Lord's Beloved dwells in safety by Him; he covers him all day long, He dwells between His Shoulders.

Joseph: The Lord's Blessing on his land, with precious things of heaven, with dew, and with the dormant depth below; with precious fruits of the sun, precious growths of the moons, with the best of the ancient mountains, and everlasting hills; with precious things of earth and its fullness; the good-will of Him Who dwelt in the Bush. Let them all come on the head of Joseph, on the crown of the head of him who was separated from his brethren. The firstling of his herds his majesty; his horns are the horns of the wild-ox: with them he will push all the peoples: to the ends of the earth: the 10,000 of Ephraim, and the 1,000 of Manasseh.

Zebulun and Issachar: Zebulun, rejoice in thy going out, Issachar, in thy tents. They shall call the peoples to the mountain; there shall they offer sacrifices of righteousness: to suck the abundance of the seas, the hidden treasures of the sand.

Gad: Blessed is He Who enlarges Gad: he dwells as a lioness, he tears the arm, yes, the crown of the head; he provided the best part for himself, there was the Lawgiver's portion reserved; he came with the chiefs of the People; he executed the Lord's righteousness, His ordinances with Israel.

Dan: Dan is a lion's whelp, he leaps forth from Bashan.

Naphtali: Naphtali satisfied with grace, full with the Lord's blessing; possess thou the west and the south.

Asher: Asher is blessed with children; let him be acceptable to his brethren, let him dip his foot in oil. Thy bars are iron and brass; as thy days so thy strength.

Israel: Jeshurun, there is none like El, He rides upon the Heavens for thy Help, in His Excellency on the Skies. The Eternal Elohe is thy Dwelling-Place, and underneath are the Everlasting Arms; He exiles the enemy before thee, and says, Destroy! Israel dwells in peace, the fountain of Jacob alone, in a land of grain and new wine; yes, His Heavens drop dew. Israel, thou art blessed; who is like thee, a People saved by the Lord, the Shield of the Help, the Sword of the Excellency! Thine enemies shall submit themselves to thee; thou shalt tread on their high-places.

Moses then went up from the Plains of Moab to Mount Nebo, to the top of Pisgah, opposite Jericho; and the Lord showed him all the Land of Gilead to Dan, and all Naphtali, and the Land of Ephraim and Manasseh, and all the Land of Judah, to the furthest Sea, and the South, and the Plain of the Valley of Jericho the city of palm-trees, to Zoar. The Lord said to him, this is the Land I swore to Abraham, to Isaac, and to Jacob, that I will give it to thy seed: I have caused thee to see it with thine own eyes, but thou shalt not enter. So Moses the Lord's Servant died in the Land of Moab according to the Word of the Lord. He buried him in the Valley of the Land of Moab opposite Beth-Peor: but no one to this day knows his sepulcher. Moses was 120 years old at death, his eye not dim, natural force unabated. Israel wept and

mourned for him in the Plains of Moab for 30 days. Afterwards Joshua was full of the spirit of wisdom, for Moses had laid hands on him, thus Israel listened to him as the Lord had commanded Moses. No Prophet has risen in Israel like Moses, whom the Lord knew face to face, in all the signs and wonders, which the Lord sent him to perform in the Land of Egypt, to Pharaoh, to his servants, and to all his land; and in all the mighty hand, and all the great terror, which Moses worked in the sight of all Israel.

Deuteronomy and Moses Four Books

Moses V reveals to us the Second Law and the Second Finger-Division of the Old Testament, showing us that the 5th and last Book of the Pentateuch is the second Divine member of the Bible as God's Hand. The 1st book initiates all the history and purposes of God as a Genesis of His Witness of Himself to all mankind, first and foremost to His declared People, and then to all world of the Gentiles as His rightful possession, but now in separation by disobedience and sin. This 5th Book of Moses is the Sepher Debbbarim, the Book of the Words of Moses the Man of God; it is the Debbbrith (the words) of the Divine Brith (Covenant) with Israel in connection, that is in anatomical and organic relationship to his genesis with the Patriarchs and the Sons of Noah as the Gentile world, and His original covenant and vital relations to Noah then earlier with Adam. And though Israel is the primary subject of His then present reflections with man as His world and His works; yet He is ever interested in and connected to the nations as One Who desires to save and restore man to Himself. The way of reconciling the world to Himself was not yet perfected nor revealed, but its features were slowly unfolding in Divine lessons and illustrations, in signs and symbols, in types and allegories, in words and pictures, and in other details and examples not then understood, and often still hidden to many Bible believers among Jews and Christians; not to mention the others who meddle and peddle the Sacred Scriptures. Deuteronomy testifies of Moses as the Lord's servant and voice, His instrument of revelation, His tool of salvation, and His representation of authority and ownership.

Some of the peculiarities of this Book have already been mentioned, such as its name, its emphasis as Moses Words and Doctrine, Moses' Mishnah, in His review and rehearsal of the contents of the four former Books, and specifically of Exodus, Leviticus, and Numbers. Throughout the Pentateuch, in each Book, Moses's name occurs hundreds of times, some 700 times, and joined with Aaron about 100 times; yet in Deuteronomy his name is never joined to Aaron, or Eleazar as in Numbers, or Joshua, but only the pronouns used of or to him in relations to Aaron or to others. He is here called as the faithful Servant of God, the Man of God. It is in this Book that Moses's Law or the Mosaic Law is established for Israel for all times. It is generally believed that references to This Book are that of the Pentateuch or the Torah, but it is very clear it is only to Deuteronomy as the second Law. The Decalogue of Exodus, along with the additional laws and commandments, ordinances and statutes, and all such like, are essentially reiterated and repeated in this Book of Moses Words and Doctrine and Mishnah. As said earlier, it was God's intent to transform Moses from a Prophet to His Voice and Man, and in so doing Moses words became God's words because the Lord's words became Moses' words. It was Deuteronomy, along with the Articles inside the Ark of the Covenant, that was to be kept in the Most Holy Place as a witness to the New Covenant with Israel, a Second Covenant

established after the First Covenant and its Tablets or Written Contract was broken, and thus become null and void. It was Deuteronomy that was to be ever known and spoke3n in Israel; to be written on Ebal and Gerizim in its Curses and Blessings; and it was Deuteronomy as the Debbarim that was to ever to be read and considered by Joshua and the Elders and Judges of Israel; and it was the Book that the Kings of Israel had to have their own hand-copy in commencing their reign; and finally it was this Book that King Josiah was given by the Priest Hilkiah when it was discovered and recovered from the ruins of the House of the Lord, the Temple of Solomon, and in which Israel's had neglected many things written in it. It is this Book in the days of Ezra and Nehemiah, after the Exile and the Return, that it was discovered that the Feast of Booths was not kept in the prescribed manner from the times of Joshua and the conquest of Canaan. It was also Deuteronomy that the Holy Spirit used in the mind and hearts of the Sweet Psalmist of Israel, and in his son, the Wisest of Israel. Both the Psalms and Proverbs developed by inspiration what was in the Pentateuch or Torah, but more fully in this Book.

We left Israel in Egypt as a tribe of Hebrews, but in Exodus we have a great populace nation enslaved to the Imperial Egypt; and God delivers them by Moses in display of mighty miraculous works, in signs and wonders, showing His vested interest in His People. He brought them through the Red Sea on dry ground, and preserved them in the Desert Wasteland and dry and barren wilderness to strip them of all that was Egyptian, and to transform them from Hebrews to His Son Israel. He made with them a Covenant of the Decalogue, and demanded of them to build His Sanctuary that He might Tabernacle with them, and make His Home on earth with man. He trained them by trials and discipline in what they ate and drank, by their shoes and clothes, in their lusts and desires, and in all things touching their heart and soul, their spirit and life. He ordained a Priesthood upon which He established His Law, His Word and Doctrine, by which all men might know Him to be the Lord, the only true God. He had Promised a Land to the Patriarchs, and He brought them in due time to invade and conquer it, to possess and settle it according the words of Moses Law. But they refused and rebelled, so He delayed their entry into Canaan for 40 years wandering in the deserts of Arabia; during these 38 added years the older generation were made to die off, never to enter the good land; and to rise up a new generation that knew not Egypt. The internal or interior nature of man was thus fully exposed and dealt with in many ways. It was now in the last days of Moses that Israel was ready to enter Canaan by warfare and obedience. God had formed as He had transformed Moses by His word and Spirit, and now that same Spirit and Word would also transform a people into a divine nation as witnesses and signs to the world. In Deuteronomy we have both the history and the future of Israel. We see their blessings and their curses, but all contingent on His Word of the Covenant. We have not labored to bring out the thousands of types and reasons of the Divine Word in the Books of Moses, it was thought enough to digest and condense the details so that as the revelation unfolds it might be readily noticed and appreciated. But we must now enter and record some of these matters before we begin our journey the Psalms.

The Pentateuch as it appears in our English Bibles, consists of 187 chapters in 5 Books, and in pages of just the text in given large print, about 12 pt. we have some 714 pages: Genesis has 50 chapters in 87 pages; Exodus has 40 in 72 pages; Leviticus 27 in 52 pages; Numbers 36 in 75 pages; and Deuteronomy 34 in 61 pages. Genesis is the longest in chapters and verses and pages; Numbers 2nd longest; Exodus 3rd longest; Deuteronomy 4th; and Leviticus 5th or shortest,

and also the middle Book of the Books of the Law of Moses. Other languages will have their own statistics with very small variations. But Hebrew Text, being the original from which is translated the other Versions; we may find of interest some of its own stats. Hertz' Pentateuch and Haftorahs inform us of these details from the Massoretic Notes in various Manuscripts: Genesis has 1,534 verses; 12 Sedrahs (parshiyoth) or Sections; 43 Sub-sections, Sedarim, in the Triennial Cycle; in 50 Chapters. Exodus has 1,209 verses; 11 Sedrahs; 29 Sedarim; and 40 Chaps. Leviticus has 859 verses; 10 Sedrahs; 23 Sedarim; and 27 chaps. Numbers has 1,288 verses; 10 Sedrahs; 32 Sedarim; and 36 Chaps. Deuteronomy has 955 verses; 11 Sedrahs; [27 Sedarim]; and 34 Chapters. Also the total number of verses in the Torah is 5,845.

Deuteronomy is the Book of the Law or in Hebrew with the Jews it is Sepher Debarim of the Torah. The Torah or the Law was originally the Word of God, it was what God spoke by His Mouth and expressed His Mind and Heart, His Thoughts and Desires; it was all that is of Him and from Him and to Him in whatever context or relation; whether determination or reflection. Torah became the Doctrine and the Teaching or Instruction, consisting of words and laws, items and details, cases and examples, and many such things. The Divine Doctrine consisted in two parts, both given at Mount Sinai or Horeb in the Wilderness of Sin and the Desert of Zin on the other side of the Red Sea and Yam Suph. God spoke to Moses and all Israel the Decalogue and He wrote it with the Finger of God; after the 10 Commandments He spoke to Moses for all Israel many other words consisting of diverse laws and commands, rules and regulations, and many like things; these became the Oral Law. The Hebrews, Israel, then at last the Jews, believe that the Torah consists of these Two Laws, the Written Law and the Oral Tradition. But in fact the Divine Word ever preceded and over-shadowed this dual expression of the Torah Covenant. The 10 Words governed all the laws of the Torah, and was superior to and greater than all human laws and traditions. But it was also transcendent and majestic in simplicity and application in all the Mosaic conditions of Israel's experiences and history. But it was not the Original and the Better which existed in God from all eternity as His Nature and Personality. The Eternal Word revealed God as in Genesis, and He created, made, formed, and trained Adam in those words which was of His image and likeness and countless other things. That Word was the Truth of God in Witness and Testimony, in Covenant and Tradition, and all the human experience and world history has become and done. The Word was first spiritual and Heavenly, then it became natural and Earthly, that is, by the Word becoming Incarnate in the world; and in time Messiah would fulfill this Doctrine and Truth in its highest and most-transcendent form. The Torah was protected or guarded and then fenced or edged in to preserve the purity of the Sacred Text, and so the Mishnah of Moses as found in Deuteronomy, the Second Law, for the First Law was now dead and buried by sin and unbelief, was interpreted by the Mishnah of the Elders and later the Rabbis. In time the Mishnah grew into the Talmud with many explanations and examples to preserve the Mishnaic interpretations and all its hermeneutical principles and references of the Torah of Moses and of God. We Gentiles, many of us having some Jewish blood, and many more of Israel's spirit, need instruction in this Hebrew Tradition that has developed outside of the Christian Church, and often opposed to Christ. We must now turn to several examples and lessons to explore the nature of the Law.

1. LAWS before the Law of Moses:

(I will depend on the Ancient Near East, edited by J.B. Prichard; vol. 1, an Anthology of Texts and Pictures, relating to the Old Testament, © 1950, 1953 and 1954 by Princeton University Press in two volumes; abridged in 1958, and 6th reprint in 1973, which I am consulting. I also compare with Rogers' works on Babylonia and Clay's books on Babel as they relate to the Old Testament Pentateuch; and of course the others as Jastrow, Sayce, Delitzsch, Budge, Lutz, Smith, and many others, as well as the newer works and institutions and societies.)

The age from Noah to Abraham, as we reflected on in Genesis, developed in the nations along with many other things, ways of managing people in various social context in various cultural idiosyncrasies, one after this or that manner. Certain nations developed into kingdoms and empires, and certain customs and traditions became more universal in the progression of civilization; these were considered in Genesis in the dispensation of the Sons of Noah concerning the Gentiles or the Nations. In the time of Abraham the spread of the Mesopotamian power and culture spread to Canaan, reaching the Egyptian Empire, reemerging again, spreading north into Canaan between the Great Sea and Jordan River, as it had southward following the Nile River into Africa or the Land of Cush. Compared to much later times, thousands of years later, these kingdoms and empires were simple and primitive. Abraham encountered local or regional pharaohs and kings, from Ur of the Chaldees or Babylonians, to Hebron of the Canaanites to Egypt. We read of his encounter with Amraphel King of Shinar, of King Arioch of Ellasar, King Chedorlaomer of Elam, and King Tidal of Goiim or Nations; these were confederated in alliance against the kingdoms of Canaan and south Dead Sea, after these Canaan kingdoms rebelled and refused their rule or subjugation as tributary to the Mesopotamians. We see by this the interactions and national progress of this period and locale of the ancient world concerning which the Bible takes notice. Therefore it is fitting to cite or garnish from some of the remains that are now in our possessions which compares and relates with the Sacred Text; since it was only several hundred years ago, from the Renaissance and Reformation to the Modern Age of Reason and Criticism, that these Biblical generations and stories were denied and treated as fiction.

Pre-Hammurabic Codes and Laws: The Sumerian and Accadian literature in the translated cuneiform texts have given us a long lists of legal codes indicative of human behavior and interactions. The religious associations in polytheism and idolatry permeated all the ancient laws from Noah to Abraham, but was slowly disconnecting from a theistic or polytheistic moral basis, and gradually moving towards a philosophical morals and ethics of human living. The legal precepts came about as man had need or desire to govern or be governed by known and established authoritative laws and rules. So the words of the gods and idols gave way to that of the kings and lords of the nations.

Such we find in abundance of texts. But we may give an example of laws and legal codes and rules in Mesopotamia in the Laws of Eshnunna translated by Goetze in Pritchard's work, vol. 1, the Legal Texts; excavated near Baghdad, Iraq, and found in the Pre-Hammurabi layers: it lists standards for crop prices; rate of monetary exchanges; wages for hired help or vehicles and vessels; of wagons and boats; fines for lost of properties; penalty for commercial crimes; relations between employers and employees; relations and rules for slaves and masters; marriages and dowries or bridal-fees or deposits or pledges; loans and credits, payments and interests; debts and compensations; female slaves and woman's status; homes and lands; rape

and fornication; adultery and death-penalty; contracts and deeds; captivity and freedom; children and family; thefts and restitution; crime and punishment; injuries or wrongs and retaliation and vengeance; poverty and wealth; receiving and keeping of stolen goods; Eshnunna's rights and authority; temple-slaves and prostitutes; deaths by river and water and impalement; of oxen and donkeys and dogs; of polygamy and spousal neglect; and other such things. In all the Laws of Eshnunna come to some 100, about a third of the Laws of Hammurabi, and about 1/6th of Moses.))

((From: *Light on the Old Testament from Babel*; by Albert Tobias Clay, Ph.D., 1866-1925. Philadelphia, Sunday School Times Company; (Assistant Professor of Semitic Philology and Archaeology; and Assistant Curator of the Babylonian Section, Department of Archaeology, University of Pennsylvania.)

Introductory Remarks

Why is there such an intelligent interest displayed in these days in Oriental excavations? Why are such immense funds expended, and such sacrificing efforts put forth, in digging up the ruins of the past to find perchance the remains of a wall, an inscribed object, or a potsherd? Why does archeology, or the study of the material remains of ancient times, possess a charm for so many? And why do people delight in having opened up vistas of the past through the discoveries of what is left of bygone civilizations?

A desire to have more knowledge concerning biblical matters has been responsible, in most instances, for the work of opening up the mounds which cover the remains of ancient activities. It was felt that the Babylonians, Assyrians, Egyptians, and other nations, having thrived in the days of Israel, and having come into close relation with the Hebrews, should have left that which would throw light upon the Old Testament. Broader questions, such as the interdependence of national ideas and customs, were scarcely thought of. The question uppermost in importance was whether points of contact could be found, and the Bible verified; and every scholar who has worked upon material from which there was a possibility that such revelations might come forth, has longingly searched for the desired data. And when we glance over the trophies gained by sacrifice, industry, patience, and skill, we must exclaim: What a change has been wrought within a few decades by the explorer, the excavator, the archeologist, and the philologist!

Not many years ago little was known of extra-biblical history of the age prior to the days of Greece and Rome. The conception of these times was largely based upon the Old Testament and the uncertain myths and legends which have been preserved by the Greeks and Romans. These furnished all the knowledge which we possessed of the early history of man. But now we have original sources. The resurrection of ancient cities, and the decipherment and interpretation of that which has been unearthed, has enabled us not only to reconstruct ancient history, as well as the background for the Old Testament, but to illustrate, elucidate, substantiate, and corroborate many of the narratives of the early Scriptures. This, in truth, is one of the greatest achievements of the last century.

The right interpretation of the Old Testament, of course, is the greatest service rendered by the monuments, but the average Bible student has regarded the confirmation of the Scriptures

as being, perhaps, of greater importance. Corroborative evidence of a contemporaneous character has been in the highest degree welcome, especially because of the declarations made by the skeptic or by the destructive critic. Immense results in this line have been achieved. Episodes which have been affirmed to belong wholly to the realm of fiction, or which have been regarded as mythical or legendary in character, are now proved to be historical, beyond doubt. Many theories, even those put forth by careful and conservative students have been modified, and many supposed inconsistencies have been satisfactorily explained. Some theories growing out of alleged results achieved by certain scholars, being no longer tenable because of their ephemeral character, have completely disappeared. In short, while some scholars have endeavored to show portions of the Old Testament wholly fictitious, many of their theories, by the help of archeology and philology, can now be shown to be wholly fallacious. On the other hand, there has been much grasping after verifications by some which, in many cases, have turned out to be illusory; and as a result, their supposed confirmations, having been popularized and widely circulated, have done more harm than good.

There is scarcely a period of Old Testament history that has not received some light through these researches. It is as though additional chronicles of the kings of Israel and Judah have been found. The bare outlines of ancient history preserved in the Old Testament are clothed in such a way as to offer pictures realistic in the extreme. Episodes, passages, words, receive new meanings. Acquaintance with the religious institutions of the nations with whom Israel came in contact has offered a better understanding of Israel's religion; and incidentally many questions, as, for example, their besetting sin—prone to idolatry—receive new light. In short, the study of the life and customs of these foreign peoples shows certain influences that were felt in Israel; and with this increased knowledge we naturally gain a more intelligent understanding of the Old Testament.

While these researches have caused many difficulties to vanish, the fact must not be lost sight of that they have given rise to new problems. While, also, much contemporary evidence has been produced which corroborates the historical character of portions of the Old Testament, certain discoveries have given a totally different conception of other portions, forcing us to lay aside a number of antiquated views, and to reconstruct our ideas on many important questions. Old interpretations which have been copied or revised by a succession of commentators, and have been handed down from century to century, disappear; and that which approaches nearer to the truth becomes known. This increased light is, of course, heartily welcomed by the biblical student, and is regarded as being of inestimable value, as it makes possible a better understanding of the Scriptures.

Perhaps the most fascinating feature of the results gained through these studies is the retrospective glances afforded into the early doings of man. While we are disappointed in not being able to reach still nearer the primitive beginnings, our knowledge of the history of man has been projected backward several thousand years, and is attended by many surprises. We find that cultured peoples antedated Israel by millenniums; and that instead of Abraham's descendants belonging to the dawn of history, they lived in the late pre-Christian period. Instead of Israel being an all-powerful nation of antiquity, we find that, with the exception of the time in the days of David and Solomon when the borders of the nation were temporarily extended, it scarcely can be classed with such world-conquering powers as Babylonia, Assyria,

Egypt, Persia, and other nations. Yet, while Israel politically is not to be compared with some of her illustrious neighbors, intellectually and spiritually the nation is found to stand in a unique position.

Another important result is the new historical geography which has been reconstructed, with its thousands of additional data. Hundreds of important points have been located definitely, whose provenience previously could only be surmised, or for which no reasonable position could be assigned. As a result, the number of places and rivers in the Old Testament concerning which nothing is known at the present time is comparatively small. By our knowledge of the nations surrounding Israel, its historical setting is worked out in a remarkable way. The improved perspective for many of the episodes gives them a totally different aspect. Peoples of whom we have had little or no knowledge are again introduced into the galaxy of nations. We become familiar with their language, their religious institutions, their local habitations, their conquests, and even their every-day life. Personalities loom up among their leaders which appear to be equal in greatness with those familiar to us in modern history.

One of the most important results obtained is the knowledge that Israel enjoyed—in common with other peoples—certain social, political, and religious institutions, as well as rites and customs. This knowledge, at first thought, is disturbing to some, especially when told that that which has been regarded as peculiarly Hebraic in character had its origin in antiquity. To cite a single example, circumcision was practiced long before the patriarchs. Professor W. Max Muller has recently ascertained that the Egyptians circumcised at least 2500 B. C

After some reflection this truth, instead of causing apprehension, enables us to understand how it was possible for the leaders of Israel to influence the people. It is impossible to imagine how unheard-of rites and ceremonies could have been introduced in Israel, even though one divinely sent advocated their practice. With some, also, it cannot be inferred that the leaders directly borrowed these rites and customs from their contemporaries, especially in view of the injunction they received: "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their statutes" (Lev. 18:3). The people were required to shun the practices of these peoples; but what shall be said concerning such customs, manners, and traditions that for centuries during the patriarchal period had gradually crept into the Hebrew life and remained with it? By making use of customs with which they were acquainted, and giving them a significance that conveyed the truth which the leaders desired Israel to have, the success attending their practice is comprehensible. This becomes clearer when we take into consideration the intellectual status of the people, and the fact that, as far as we know, there were no efforts put forth to elevate them prior to the leadership of Moses.

Chapters: The Great Antiquity Of Man; The Babylonian Creation Story; The Babylonian Deluge Story; The Tower Of Babel and The Babylonian Temple; The Fourteenth Chapter of Genesis; Babylonian Life in The Days Of Abraham; Code Of Hammurabi; Moses and Hammurabi; The Name Jahweh In Cuneiform Literature; The Amarna Letters; Babylonian Temple Records of The Second Millennium Before Christ; The Assyrian Historical Inscriptions; The Neo-Babylonian Historical Inscriptions; Babylonian Life in The Days Of Ezra and Nehemiah; With a List of (many)

Illustrations.).

((Clay concludes Chapter VII as follows, and then writes Chapters 8 and 9 of which we are concerned.))

From Ur, Abram with his father proceeded to Harran, which was about 560 miles to the northwest of the city. It is situated along the banks of the Belias, a tributary of the Euphrates. The name Harran means "road" (*hharranu*) in Assyrian, doubtless having derived its name from being on the high-road between Syria and the Mesopotamia valley. Harran was affiliated with Ur, in so far that the tutelary deities of both cities were the same. If Terah, whom we imagine was a devotee of the god Sin, from the passage in Joshua (24:2), and because his house had been in Ur, it is not at all improbable that, feeling at home in Harran after leaving Ur, he refused to proceed further. This suggestion has been offered as a reason why Abram tarried with Terah in that city before he completed his journey to Canaan. In the past it has been customary to draw freely from what is known as the contract literature to portray the every-day life that pulsed in the streets of ancient Babylonian cities. The discovery of the Code of Hammurabi, however, gives us in a systematic form much important information concerning the family, state, and other subjects that enables us to get even a clearer idea than heretofore of life in the age of Abraham.

Chapter VIII: Code of Hammurabi (Hammurabi):

At the close of the year 1901 and the beginning of 1902, M. de Morgan, the French archeologist, who had been excavating for the past years, for his government, at the acropolis of Susa, (or "Shushan the palace," as it is referred to in the book of Esther), discovered the now famous Code of Hammurabi. It is the longest cuneiform inscription known, and perhaps the most important monument of antiquity thus far discovered in the history of excavations. It was found in three large fragments, which were readily joined together. It is cut out of a block of diorite, and stands seven feet, four inches high. At the base it is about twenty-two inches wide, and at the top just above the bas-relief it is about sixteen inches. On the uppermost part of this enormous block of stone, Hammurabi had himself depicted in bas-relief, standing before the sun-god, Shamash, who is seated on a throne. The god wears a swathed head-gear, which is adorned with horns and a flounced garment. In his hand are a staff or scepter and a ring, emblematic perhaps of authority and eternity. Rays emanate from behind his shoulder. In reverent obedience, Hammurabi stands before the god with his right hand near his face, perhaps to emphasize the fact that he is listening. His left hand is resting against his body at the waist, an attitude quite similar to his position in a relief upon a brick in the British Museum. He wears upon his head a cap with fillet, well known from the early Sumerian heads of statues found at Telloh and Nippur (see page ...). He is clothed in a long tunic, which lies in folds; it is hemmed in at the waist. Like the gods, he wears what we know as the artificially-plaited Assyrian beard. Beneath the bas-relief are sixteen parallel columns running belt-wise, beneath which five additional lines had been erased, and the stone polished. On the reverse there are twenty-eight parallel columns, containing in all about four thousand lines of a closely-written cuneiform inscription. It is possible that some king may have desired to alter certain laws; but more probable that the invader, who had carried away the stele, desired to inscribe upon it an

account of its recovery from the Babylonians. It is quite probable that the stone discovered is one of many copies set up in different centers of Hammurabi's great empire. A fragment of another stele, containing a portion of the epilogue, was also found by de Morgan at Susa. The closing lines of the complete stele seem to show that it had been set up in Ebarra, the temple of Shamash, in Sippara. Another expression in the inscription seems to indicate that a similar stele stood near the statue of the god Marduk in his temple Esagila in Babylon. This, doubtless, was the original, as Babylon was the capital, and the others which were deposited in the different cities were copies.

Several fragments of tablets, now in the British Museum, which had been written for Ashurbanipal (668-626 B. C), and which were called "The judgment of the righteousness which Hammurabi the great king set up," indicate that his scribes had copied somewhere these laws. In Babylonia also a series was known by: *Ninu-ilum-sirum*, "when the lofty Anu, " which are the opening words of the code. Fragments of these having been published by Professor Peiser before the discovery of the stele, Professor Delitzsch inferred the existence of the code, and even styled it the "Code of Hammurabi." By the assistance of these copies, attempts have been made to restore some of the erased portions of the code. This stele was carried to Elam by some conqueror of Babylonia. In the vicinity of the place of discovery another stele, which recorded a victory by Naram-Sin, was found. A part of its inscription was also erased, and recut by Sutruk-Nankhundi (about 1200 B.C), who says that he secured this stele at Sippara, and dedicated it to his god Shushinak at Susa. De Morgan also found a large number of Babylonian boundary-stones belonging to the Cassite period. These facts point to an invasion by the Elamites at the close of the Cassite dynasty, and make it probable that SutrukNankhundi had also carried away the stele of Hammurabi. The inscription is divided into a prologue, code, and an epilogue. In the prologue, Hammurabi gives his titles, mentions the gods he worshiped, enumerates the cities over which he ruled, and in general magnifies himself by referring to the beneficent deeds which he conferred upon his people and country. Including the number of laws erased, which are estimated at about thirty-five, the code has about two hundred and eighty-two paragraphs of laws.

Contrary to the conclusions arrived at by other scholars; Professor Lyon of Harvard has shown that Hammurabi has arranged his laws in a definite and logical system. He says: "In the skilful arrangement of its material, the code has never been excelled, and it has probably never been approached." ("The Structure of the Hammurabi Code, Journal of the American Oriental Society, Vol. XXV, p. 254.") On some subjects but one law is given, while upon others as many as thirty. The following brief outline will afford an idea of the subject-matter treated: Witchcraft, witnesses, judges; concerning offenses involving the purity of justice, as tampering with witnesses, jury, or judge; crimes of various sorts, as theft, receiving stolen goods, kidnapping, fugitive slaves, burglary; duties of public officers in their administration; laws relating to landlords, tenants, creditors, debtors; canal and water rights, licenses, messengers, herdsman, gardeners, slander, family relationship, marriage, divorce, desertion, breach of promise, adultery, unchastity, concubinage; rights of women, purchase money of brides, inheritance, adoption, responsibility for all kinds of assaults; fees of surgeons, branding of slaves, fees and responsibilities of builders and boatmen, hiring of boats; agricultural life, the purchase and punishment of slaves who repudiate their master, etc.

In the epilogue, Hammurabi recounts his noble deeds, and credits himself with faithfulness in administration and loyalty to the interest of the people. He charges that every ruler shall observe the laws and commandments after him. He pronounces a blessing upon those who will faithfully administer the laws; and in long-drawn-out curses, he calls upon the gods of Babylonia to destroy those who neglect and annul them, or who alter the inscription.

There is no definite information as regards the origin of the code, but many things point to the fact that earlier collections of laws were utilized by the codifier. The legal phraseology employed, the existence of the early Sumerian family laws, the fact that some of the same laws were quoted in the contract tablets of an earlier period, all point to the existence of a code or codes prior to Hammurabi. The fact should be taken into consideration that the greatest confusion must have existed in Babylonia prior to the conquest of Hammurabi because of the many petty independent states. Also Elam, having dominated a portion of the land for a long period with Rim-Sin (Arioch), the king's son, stationed at Larsa, must have influenced greatly the courts of justice and their decisions in that section of the country. The codification of laws under such conditions, or the promulgation of old but accepted judicial decisions,—sentences of judgment, as Hammurabi himself regarded them,—was surely a task of no mean proportions. The study of the code reveals the same peculiar mixtures of laws suitable for different states of society as is found in the Old Testament. In short, the code doubtless amalgamated the diverse elements of the small states, which had been handed down by the former inhabitants of the valley, the Sumerian as well as the Semitic. In the establishment of his mighty empire, which held together for centuries, this unification of laws, dispensed in regular courts of justice, doubtless was one of the most important factors in overcoming the great confusion that must have existed.

The code recognizes three grades in society: First, the *amelu*, ((Here I must add a note from T.J. Meek in Pritchard's Texts of the ANE, on this often used word, which appears to be used as in the Scripture's use of adam or man: "*awelum* seems to be used in at least [three] senses: (1) sometimes to indicate a man of the highest class, a noble; (2) sometimes a free man of any class, high or low; and (3) occasionally a man of any class, from king to slave. I follow the ambiguity of the original and use the rather general "seignior" as employed in Italian and Spanish, to indicate any free man of standing." [I add that in reading and understanding the word identifies and defines a man in general, apart from the social relations or rank or class; our sir or mister, as the Seignior or senor, senior, only waters down the idea of a class once called lord and master.]) And which included the aristocrat, the gentleman, the free citizen, the professional man, the officer, (and) the tradesman. Secondly, the *mushkenu*, who was, as the term implies, the poor man, or pleb, the man of a lower rank; the freedman who had been a slave was also included. His temple offerings could be less. His fines were lower, but at the same time, in case of injury, the damages he received were also less than those of the gentry. Thirdly, the *ardu*, or the slave. There seem to have been a great many slaves in Babylonia at that time. Besides recognizing these three grades, the code legislated also for certain classes of men and women, professions, trades, and occupations.

It has been the custom with most peoples in a large part of the ancient as well as the modern Orient, including the Hebrews, to base a betrothal upon an agreement of the man or his parents to pay a sum of money to the father of the girl. In Babylonia this was called *terfaatu*,

"bride money." This, together with the gift of the husband and her dowry, formed the marriage-portion which was given to the bride. It would hardly be right to call the money which was paid the price of the bride, as the transaction was primarily for prudential purposes. It gave her protection against ill treatment and infidelity on the part of her husband, as well as divorce. She perhaps could not get this protection in a better way. For while her husband may have made use of her money: if she returned to her father's house, she took it with her, unless she was the offending party. This made the position of woman higher than it would have been otherwise. If she died childless, her dowry was returned to her family. If she had children, the marriage portion was divided among them. In case the father of the girl rejected her suitor, double the amount of his *terlyxtu* was returned. If the suitor broke his engagement, the girl's father retained the *terfaatu*. If he had been slandered by a rival, the latter could not marry the woman. It seems that the betrothal took place when the parties were young; and the engagements were usually made by the parents. If the father died before all the sons were married, prior to the distribution of the estate, the *terfaatu* for those not having wives was first deducted.

In the marriage contracts, which were necessary to make the marriage legal, it is not unusual to find conditions,—such as the bride being required to wait upon her mother-in-law, or even upon another wife; or certain conditions relative to the disposition of property given by her father; or in case the man broke his agreement and took a second wife, that she could secure a divorce.

Concubinage was indulged in, especially where the first wife was childless, and she had not given her husband a slave-maid, in order that he might have children. The concubine could not place herself on equality with the wife, although she was a free woman, and lived in the same house. If she became insolent she could be reduced to slavery, but could not be sold if she had borne children. After the man's death, she had the usufruct [legal-usage] of house and garden to raise her children. When they came into possession of their inheritance, she received a child's portion, after which she could again marry. If the man recognized the concubine's children as his own, at his death his estate was equally shared by the children of both, with preference, however, of choice to the wife's children. If he had not recognized them as his own, they received nothing, but gained their freedom.

The wife received, at her husband's death, her marriage portion and anything deeded to her by her husband during life. If he had not made her a gift, she received a son's share. At her death, what she possessed was divided among her children. After her husband's death, the children could not force her to leave her home; but, if she desired to marry again, she could take along her marriage portion. At her death, this was shared by the children from both marriages. A widow with young children could only marry with the consent of the judge. An inventory was made of the former husband's property, which was then entrusted to the couple for the children. Not a utensil could be sold. The buyer of an article lost it, and the price paid for it.

According to the Sumerian laws, which are frequently found quoted in the contracts of this age, a man could divorce his wife by paying her one half-mina. These laws doubtless belonged to an earlier age. The code provided that if a man divorced a wife, whether a

concubine or votary, if she had borne him children, her marriage-portion was to be given to her, besides the necessities of life, to bring up her children. After they were grown up, they were compelled to give the mother a son's share. She was then free to marry again. In case she had not borne children, she received back her dowry including the bride-price. In case there was no bride-price, she received one mina of silver if the man belonged to the gentry; but if a commoner, one-third of a mina. A woman who had lived properly could divorce her husband who had been faithless, in which case she returned to her father's house with her dowry. In the case of a worthless woman, the code provides for her divorce without any provision. The husband could marry again, and degrade her as a slave. If she had been unfaithful, she could be drowned. Disease offered no grounds for divorce. The man, however, could marry a second wife, but was compelled to maintain, in his home, his invalid wife as long as she lived. If she preferred to return to her father's house, her dowry was returned to her.

The code legislated concerning desertion. If a man was taken captive in war, having provided for his wife's maintenance during his absence, and she entered another man's house, she was condemned to death as an adulteress. If he had not provided for her, and she had borne the other man children, on the return of her husband she was compelled to return to him, but the children remained with their father. If the desertion was voluntary, and he had not provided for his wife, on his return he could not reclaim her.

The father, while he had no control over the life and death of his child, could treat him as a chattel, and pledge for a debt. In four years the child became free. For disobedience, in the old Sumerian law, a father could brand a son and sell him as a slave; or, according to the code, his hands could be cut off. If the father desired to favor one of his children, this could only be done while he was living, and by contract. After the father's death, the law of inheritance fixed the child's share. To cut off a child from sonship, it was necessary to make charges of wrong-doing before a judge. Only after the second offense, and for a serious misdemeanor, could he be disinherited. If an adopted child of a votary or palace favorite repudiated his foster parents, his tongue should be cut out; and if he ran away, his eyes were to be put out, for his ingratitude.

A number of the laws refer to the adoption of children. A great many adoption contracts belonging to this time are known. If a child that had been adopted discovered its parents, and desired to return to them, this could be done, provided a handicraft had not been taught, nor he had been considered a son, or had not been adopted by one belonging to the court. If a man desired to disinherit a foster-child, he could do so by paying it one third of a child's share. A great many contracts show that children were adopted by aged people that they might care for them in their old age.

A great many laws in the code bear upon slavery; considered in connection with the many contracts and documents dealing with slaves, these give very satisfactory knowledge concerning this class of social beings. The slave was treated like a piece of property. He could be sold or pledged. If he received injury at the hands of another, compensation for the same was paid to the owner. For insolence he could be branded, or tattooed; but his master could not put him to death. If agreeable to his master, he could engage in business and acquire wealth. With this he could buy his freedom. He could marry, and live in a house of his own, by his master's consent. If he married a slave girl, the law permitted the owner to regard his children and

property as his own. If he married a free woman, the master had no claim upon the children or property. At the slave's death, the property was divided between the wife and himself. Her children were free. A slave could become a concubine. At the death of her master, she gained her freedom. The law of adoption enabled him to adopt their children, when they could become his heirs. In case he had no other children, these would have first choice in the distribution of his property. As Sarah gave Hagar to Abraham, the Babylonian wife could give a slave girl to her husband for wife. The woman, however, retained the right to punish her in case of insolence. If she had not borne children, she could sell her as a slave. If she had borne children, the wife could not send her away, but could put a slave mark upon her, and reckon her with the slaves. The story of Hagar was in strict accord with Babylonian custom, except the sending of her away.

Provision was made also with reference to disease when a slave was sold. In case the buyer detected any weakness or disease within a month after the purchase, the owner could be compelled to redeem the slave. In the case of a runaway slave, the captor was compelled to return him to his master, when he received two shekels. The death penalty was the punishment for the captor who retained or harbored the slave. A great many of the slaves were the captives of military expeditions, and, for a certain period, certain obligations were due the state on the part of those who received them. Freemen could also be enslaved to settle unsatisfied obligations.

The code makes us familiar with a class of votaries. They were, however, altogether different from the prostitutes dedicated to the goddess Ishtar at Erech. Some seem to have been women of means, and were highly respected. Their vow included virginity. They lived in a convent, or bride-chamber. On taking the vow, they usually received a dowry, as the bride of the god. It was possible for them to leave the convent and marry, but they must remain virgins. If her husband insisted upon having children, she was required to give him a maid, in which case he could not take a concubine. If she refused, he could take one; but she could not rank on the same equality with the votary. In case the concubine bore children, and placed herself on equality with the votary, the latter could brand her, and reckon her as a slave. If she had not borne children, she could be sold for insolence. If the votary broke her vow, and bore children, she had no legal right to their possession. They could be adopted by others.

Votaries seemed to have engaged in business relations with others. They were, however, not permitted, on pain of death by burning, to keep a beer shop or even enter one. At a father's death, the votary was entitled to one-third of a son's share. Her estate could be managed by her brothers, but in case dissatisfaction arose she could appoint a steward to look after her affairs. In the event of her death, her property reverted to her brothers. If the father had made a deed of gift, she could dispose of it as she desired. There was a class of votaries dedicated to the god Marduk, at Babylon, who enjoyed the privilege of disposing of their property at death as they saw fit. It seems the wine shops were usually kept by women, for whom the code had especial legislation. The measure for drink was to be the same as for corn. In case she overcharged her customers, they could throw her into the water. If she did not inform the authorities in case she overheard treasonable conspiracy in her shop, the penalty was death.

For surgery and the practice of medicine, there was special legislation. If the physician cured

a broken limb, or healed a diseased bowel, his fee from the gentry was fixed at five shekels; from the commoner, three; and from the master of the slave treated, two. As in later periods, magic and medicine were doubtless intimately connected with each other. Decoctions of various kinds were employed in connection with the repertory of incantations and exorcism. Whether the aid of one who possessed priestly functions to conduct this part was necessary, is not known. In order to discourage the surgeon from making rash operations, and overcharging his patients, severe penalties were fixed in case of unsuccessful operations; and for successful ones the fees were regulated. For an operation upon the upper class, the surgeon received ten shekels; the lower class, five; and a slave, two. If the patient died, the surgeon's hands were cut off. In the case of a slave, he had to replace him with one of equal value. If the eye of a slave was lost, the owner received half the price of the slave. The veterinary surgeon was already recognized as being in a distinct class. If his operations were successful, his fee was one-sixth of a shekel. If the animal died, he was compelled to pay one-sixth of the value.

Similar legislation was enacted for builders. For a completed house, he was paid at the rate of two shekels per *sar* of house. The punishment for his bad workmanship, in case the house fell down, was the death penalty if the owner was killed. If a son of the owner was killed, one of his own sons was put to death. A slave had to be replaced by another and the loss of goods he had to make good. Further, he was compelled to rebuild the house at his own expense. The boat-builder was paid at the rate of two shekels, per *gur* in the boat. His work was guaranteed for one year. In case it did not prove trustworthy, and the boat suffered injury, he was compelled to repair it, or replace it. If a man hired a boat, and it was lost or injured, he had to make good the loss. If the owner hired a boatman, his wages were fixed at six *gur* per year. If the boat suffered injury through his carelessness, he made good the loss. If the ship grounded, and he refloated it, he had to pay the owner one-half its price. If a boat was sunk at anchor by another, the owner made an affidavit regarding his loss, which was refunded by the one who had done the damage.

The office of judge seems to have occupied a position relatively the same as in these days. His pronounced decision, however, was to be irrevocable. In case he altered it, he was to pay twelvefold the penalty of the judgment, and be publicly expelled from his seat. Thereafter he could not even sit with the judges at a trial. A defendant in a serious case was granted six months if necessary to produce his witnesses. Tampering with witnesses was penalized heavily. If the witnesses testified falsely, and the judgment involved the death penalty, he was killed. The oath figured prominently in the code, and in the contracts that have been deciphered. Considerable importance in this age was attached to it in the purgation of charges, and claims for injury. It seems to have been administered at particular places, *e.g.*, at the *Shasharti* of Shamash in Sippara, or before the sculptured dragon on the door of the temple of Marduk at Babylon. The gods invoked in the oath were the patron deities of the city; at Sippara, for example, Shamash, Ai, and Marduk were invoked; at Nippur, Bel, Ninib, and Nusku. In many of the documents, the name of the king was invoked with the gods. It usually follows the names of the gods. The decision was generally drawn up by the scribe, who gave the names of the witnesses and the judge. These documents usually contain the seal impressions of some of the witnesses and the judge. If the decision in a criminal case was unfavorable to the prosecutor, and it involved the death penalty, he himself was killed. For a false accusation of slander, he

was branded, and generally he was required to pay the penalty that would have been exacted from the accused if he had been successful in gaining the suit.

The death penalty seems to have been inflicted for a great many offenses; at least the code requires it as the punishment. But whether the judges generally inflicted the extreme penalty, cannot be ascertained. Considering that the judges had legislative power, the code could not be regarded as much more severe than some codes of the Christian era. It was inflicted for witchcraft, bearing false witness in a capital trial, housebreaking, highway robbery, adultery, neglect of duties on the part of certain officers, criminal negligence on the part of a builder, permitting conspiracy in a beer shop, for theft at a fire, for desertion on the part of a woman, for kidnapping a child, and harboring a runaway slave. In many cases the kind of death is not stated; but in others it is. Drowning is mentioned for a woman caught in adultery, unless her husband appeals to the king in her behalf; impalement for a woman who had her husband killed for the sake of another; burning for incest with his mother or stepmother after the father's death.

Corporal mutilation or punishment was freely indulged in. The *lex talionis*, eye for eye, tooth for tooth, the cutting off the hand for striking a father, or for unlawful surgery; the branding of the slave on the forehead of an individual for slandering a votary, are mentioned in the code. On the death of a child, the wet-nurse's breasts were cut off if it was learned that she had suckled another child at the same time. For grossly assaulting a superior, scourging was the penalty. Sixty lashes with an ox-hide whip were publicly administered. If the offender was a slave, he had his ear cut off. For an assault upon an equal the penalty was one mina of silver; if upon a plebeian, one half-mina. If a man struck a free woman who was pregnant, resulting in a miscarriage, he was compelled to pay ten shekels; if he assaulted a daughter of a plebeian, five shekels; and if a man's maid, two. If the woman died, and she was a free woman, his own daughter was killed; but if a plebeian, one half-mina of silver; and if a maid, one-third. If the slave brander removed the marks of a slave without the owner's consent, his hands were cut off. If a man had deceived the brander concerning the slave, he was put to death; the brander, on swearing that he did not do it knowingly, was permitted to go free.

A man could give his wife, son, daughter, or slave to work off a debt; but in the fourth year, he or she could gain freedom. A creditor could sell a slave he held as a pledge, providing, if it was a female, that she had not borne children for her master; in which case it devolved upon him to redeem her. If while in service a free-born hostage died from ill treatment, the creditor's son was put to death. If a man contracted a debt before marriage, the creditor could not take his wife for it. The same applied to the woman's debts before marriage. After their marriage, together they were responsible for debts contracted.

In the code the duties of those having the use of government lands is clearly defined. There are a great many laws relating to farming, the hire of laborers, oxen, cows, wagons, and the regulation of hire and wages, the grazing of flocks, the renting and cultivation of fields, and of damages through carelessness.

The every-day life of the Babylonian in Abraham's day can be understood in no better way at the present time, than by a careful study of the Hammurabi Code as well as the legal documents of that period. (For the text, transliteration, translation in English, glossary and sign

list of the Hammurabi Code, see Professor R. F. Harper's excellent publication, *The Code of Hammurabi*.) To the biblical student the study of the code is especially interesting as it throws light upon customs among the patriarchs, for example on Abraham seeking a wife for his son (Gen. 24:4), the possession of Machpelah Cave being placed on a legal basis (Gen. 23:14-20), or Rachel giving her handmaid Bilhah to Jacob for wife (Gen. 30:1-4) as well as the story of Hagar (Gen. 16:1, 2).

'In his "Babylonian and Assyrian Laws, Contracts and Letters," the Rev. C H. W. John of Cambridge discusses at length the contracts and letters of this period which have been published by Strassmaier, Meissner, Pinches, King and others, as well as give a complete translation of the Code of Hammurabi. Recently two volumes by Drs. Frederick and Ranke on the Contract literature of this age appeared. The latter is in the series, *Babylonian Expedition of the University of Pennsylvania*, Vol. VI., and Part 1. It will be followed by Part 2, by Dr. Arno Poebble. An immense literature on the code has sprung into existence since its discovery. It was first translated and published by Father Scheil. Translations by Doctors Winckler, Johns, Pinches, and R. F. Harper followed. As there remains much that is obscure in the code, for years to come it will form the basis of studies on the part of scholars.

Chapter IX: Moses and Hammurabi

Some scholars have indulged in extravagant statements with reference to the possibility of a code of laws having been promulgated as early as Moses. Such questions will no longer be raised, but another, now uppermost in the minds of some scholars, is, whether the Mosaic code is dependent upon the Hammurabi. It seems reasonable to assume that the Israelitish Code is based on precedent, the same as the Babylonian, but exactly what indebtedness there is due to the Babylonian, if any, or to general Semitic law, will be a question long debated by investigators. Inasmuch, however, as Abraham's ancestral home was in Babylonia, and as Hammurabi was suzerain over *Amurru* (which included Palestine), it would be quite natural to suppose that the latter established his laws in that land as well as in Babylonia; in which case, later Palestinian laws would probably show such influence. But nothing is known at the present which proves that this was done.

Laws in the two codes have been pointed out as being strictly parallel. Others treat of the same subjects, having penalties which are quite similar. Besides, the study of one code throws light upon the other. In consideration of these facts it is natural and reasonable to suppose that Israel's code owes some indebtedness to the Babylonian. If such should eventually be proved to be true it would in no wise detract from the Israelitish code. But contrary to what has been declared, this does not seem to be the case. The spirit underlying the Oriental *lex talionis*, which has existed in that region for millenniums, and prevails even at the present day, is in both codes. Also certain laws arising from common customs, peculiar to that entire district, might be pointed out. But beyond these the similarities can reasonably be explained as coincidences which are due to the existence of similar conditions. For the sake of comparison, some of those which are strikingly similar or are parallel in the Hammurabi and Mosaic laws follow: [7, 8, 14, 21, 57, 117, 125, 127, 155, 157, 195-200, 206, 209, 245, 250, and 251.]

There are other laws among the two hundred and eighty-two (282) of the Babylonian code which are paralleled by laws of the Mosaic period, but these appear to be the most

striking and noteworthy. [Exod. 22:1; Exod. 21:16; Exodus 22:2-4; Exod. 22:5; Exod. 21:7; Exod. 22:12; Lev. 20:10; Leviticus 20:12; Lev. 20:11; Exodus 21:15; Exodus 21:24, 25; Leviticus 24:20; Deuteronomy 19:21; Matthew 5:38, etc.; Exod. 21: 26, 27; Exodus 21:18; Exodus 21:12, 13; Exodus 21:22-25; Exodus 21: 28; Exodus 21:29; Exodus 21:32;etc. I may here express that Clay's summary and synopsis of the Hammurabic Code leaves little to be desired by my hand; I have carefully compared his treatment of the Stone Monument as fair and clear. It may be added these words however: The Hammurabic code is more advance and developed from earlier codes though it covers most of the older rules and precepts. In Pritchard's Texts the Laws reflect or compares with those in Moses' Books: In Deuteronomy chapters 5, 19, 22, 24, 21, 15, 27. Exodus chapters: 23, 20, 22, 21. Leviticus chapters: 19, 18, 20, 24. Numbers chapters: 5. References could be given in Genesis and in Ruth, as well as in other passages.]

Not a few scholars, in discussing the question of the dependence of the Israelitic (Mosaic) code upon the Babylonian, seem to think that the Hebrew code is indebted to the older. Some see similarity in the phraseology, besides in the thought embodied in the code. Others maintain that the origin of both is to be found in Arabia, either because they hold that the original home of the Semites is to be found in that land, or because of the influence of Jethro the Kenite father-in-law of Moses (see Exodus 18:14-27); and the fact that it is probable that the kings of the Hammurabi dynasty were Arabian.

If the laws which have been pointed out as being similar are carefully considered from a commonsense point of view in connection with the entire code, the only conclusion that can be reached is that the similarity of those laws must be ascribed to similar conditions which would give rise to them no matter how far the one people was removed from the influence of the other, except as indicated before, those laws which were influenced by the barbarous law of retaliation or Oriental law in general. To give a single illustration: when an African or a North American Indian owns a vicious animal and knows its habits, and does not restrain it from doing violence, the only penalty thought of is that he shall be accounted responsible for any damages done. Where slavery exists, or where one may become enslaved for a debt, similar laws may be expected. The same is true of the laws of chastity and of the family, or the relations of one member of a family to another. Such to a great extent are not confined to civilized peoples. Moreover, similar customs will give rise to similar laws, as human nature is the same everywhere. The phraseological and philological arguments that have been advanced seem to have less in them. Also, we have no evidence from the Old Testament that Jethro taught Moses a single precept. His advice as regards the administering of law cannot be construed as such. That Arabia is the original seat of the Semites, or that it is the home of the kings of the first dynasty of Babylon, are theories held by some, for which there is no proof. In short, dependence upon the Babylonian code, or even a common origin for both, cannot be proved at the present, and from the light at hand it does not seem plausible.

Between the Mosaic and the Hammurabi codes there is an exceedingly wide gulf. If for no other reason, the responsibility of the individual for his own deeds, whereby the son is not punished for his father's deeds, or the father for those of the son's, gives superiority to the Hebrew code. There are some humanitarian considerations in the Babylonian, as for instance the provisions for an invalid wife, or an enraged father who wishes to disinherit a son; but if the codes, even from this point of view, were compared, it will be found that the Mosaic is not wanting. The

Hebrew also in almost every respect religiously and ethically is far superior to the Babylonian. The gods are prominently mentioned in the prologue and epilogue of the latter, but play no rôle in the code itself. Pure and simple external conformity to the law is all that is required. Inasmuch as Hammurabi is known to have been religiously inclined, it may be unfair to judge the code from this point of view; as it deals with civil law, and he may have intentionally omitted the religious element. There is not, however, even a semblance of a law in the Babylonian against covetousness and selfishness.

The fundamental principle of the Israelitish command: "Be ye holy, for I am holy," on the other hand has an inward emphasis which makes its impress upon all actions. "Thou shalt love thy neighbor as thyself," as well as purification and devotion to God, is the keynote of the Mosaic law. It was God's commandment that the Israelite was required to obey. Cursed was he that fulfilled not the words of the law to do them. This especially was the spirit of the prophets. This is totally foreign to the Babylonian code.))

2. LAWS of the Jews: Mishnah and Talmud and Mishneh Torah of Rambam.

The Complete Restatement of the Oral Law (Mishneh Torah) [Deuteronomy]:

The Law as it should actually be practiced by all in our day by the Master Teacher Moshe son of Maimon (also known as RaMBaM (Rabbi Moses ben-Maimon) or Maimonides) (Translated from the Hebrew text reconstructed according to the Yemenite manuscripts by the staff of Mechon Mamre.) Copyright © 2011 is by Mechon Mamre, 12 Hayyim Vital St, Jerusalem, Israel. (Got a question or comment? Write Us! (mtr@mechon-mamre.org<mtr@mechon-mamre.org). Last updated was: 31 January 2011.) About Mechon Mamre and Our Work. "Mechon Mamre" is Hebrew for "the Mamre Institute". Mamre is a place name for the place where Abraham our patriarch lived (see Genesis 13:18). Abraham is the forefather of both Jews and Gentiles who live by the instructions of God, and our site is intended for Jew and Gentile alike. Mechon Mamre is a small group of observant Jewish Torah scholars in Israel who live by the plain and simple meaning of the RaMBaM's Mishneh Torah and actively encourage others to do so. Most of us belong to the mainstream "Baladi" Yemenite Jewish community, continuing the tradition of living by the Mishneh Torah since the very days when the RaMBaM lived, and are students of the Rav Yosef ben-Dawid QaafiH zS"l (the leading rabbinical expert in recent generations on the teachings of the RaMBaM in general and on his Mishneh Torah in particular).

But we have been helped in developing our Written and Oral Torah texts and freeware programs since 1990 by dozens of others from all well-known parts of observant Judaism, including Chasidim and Mitnagdim, Asheknazim and Sepharadim, Europeans and Orientals, both from inside Israel and from all over the diaspora aside from Antarctica (are there no observant Jews in Antarctica who want to help?).

We are currently particularly looking for proofreaders to help us polish the Yerushalmi. If you want to help us in our work, write us! You may also help us by providing financial support for our work. Mishneh Torah was the first, and is still the only, full codification of all of

the divine laws of the special covenant between the LORD YHWH and Israel as well as the general Noachide covenant between the LORD YHWH and the Gentiles (no, we do not mean the so-called "New Testament"), with all of the rabbinic legislation developed in accordance with those laws: for all people, for all places, and for all times (until the reestablishment of the Sanhedrin in Israel--may we be blessed to reestablish it, in our time!).

Our original main purpose in this site was to put before you (whether Jew or Gentile) the most accurate currently available version of the Mishneh Torah Code in its entirety, to provide you with guidance for its proper study and understanding, and to encourage you to actually observe its clear and brief formulation of the divine laws. But we soon realized that since the Oral Law and the Written Law are ultimately one and they should be learned and observed together, we needed to complete our online Torah-learning resources by adding the Hebrew Bible in various versions tailored to the needs of learners at differing stages in their learning.

Our version of Mishneh Torah in its Hebrew original has been carefully edited according to the majority of the Yemenite manuscripts, and we are certain that there is today no more accurate version of Mishneh Torah available either in print or for computer. Despite that, we continue to check the versions of the manuscripts for further refinements of our text.

There is much additional Hebrew documentation about us and our work elsewhere on this site. If you have any questions or comments, write us! We intend to answer all real (non-junk non-virus) mail within a day or two; so if you do not hear from us within three days, please write again assuming that either your letter or our answer has been lost, which is hardly rare these days. Note that letters with attached programs that can be run and letters with huge attachments are automatically rejected. The hundreds of letters we get each month have helped us improve the site greatly, and we thank you for your on-going help: God bless you all!

(An excellent new translation and commentary is to be found on the Internet by Eliyahu Touger. Published and copyright by Moznaim Publications, all rights reserved. (His book and series are available to be purchased. And he adds to his Translation :) "The text on this page contains sacred literature. Please do not deface or discard.")

The Rambam's Introduction to the Mishneh Torah:

Preface: Introduction:

"In the name of God (Elohim, Allah), Lord of the world" (Genesis 21:33)

"Then I will not be ashamed when I gaze at all Thy mitzvot (commandments)" (Psalms 119:6).

Introduction:

1. All the commandments that were given to Moshe (Moses) at Sinai were given together with their interpretation, as it is written "and I will give thee the Tables of Stone, and the Law, and the Commandment" (Exodus 24:12). "Law" is the Written Law; and "Commandment" is its interpretation: We were commanded to fulfill the Law, according to the Commandment. And this Commandment is what is called the Oral Law.

2. The whole of the Law was written down by Moshe (Moses) Our Teacher before he died, in his own hand. He gave a scroll of the Law to each tribe; and he put another scroll by the Ark for a witness, as it is written "take this book of the Law, and put it by the side of the Ark of the Covenant of the LORD your God, that it may be there for a witness against thee" (Deuteronomy 31:26).
3. But the Commandment, which is the interpretation of the Law--he did not write it down, but gave orders concerning it to the elders, to Yehoshua (Joshua), and to all the rest of Israel, as it is written "all this word which I command you, that shall ye observe to do . . ." (Deuteronomy 13:1). For this reason, it is called the Oral Law.
4. Although the Oral Law was not written down, Moshe Our Teacher taught all of it in his court to the seventy elders; and El'azar, Pinehas, and Yehoshua, all three received it from Moshe. And to his student Yehoshua, Moshe Our Teacher passed on the Oral Law and ordered him concerning it. And so Yehoshua throughout his life taught it orally.
5. Many elders received it from Yehoshua, and Eli received it from the elders and from Pinehas; Shemuel received it from Eli and his court, and David received it from Shemuel and his court. Ahiyah the Shilonite was among those who had come out of Egypt, and was a Levite, and had heard it from Moshe, but was young in Moshe's time; and he received it from David and his court.
6. Eliyahu received it from Ahiyah the Shilonite and his court, Elisha received it from Eliyahu and his court, Yehoyada the Priest received it from Elisha and his court, Zecharyahu received it from Yehoyada and his court, Hoshea received it from Zecharyah and his court, Amos received it from Hoshea and his court, Yeshayahu received it from Amos and his court, Michah received it from Yeshayah and his court, Yoel received it from Michah and his court, Nahum received it from Yoel and his court, Havaquq received it from Nahum and his court, Tsefanyah received it from Havaquq and his court, Yirmiyah received it from Tsefanyah and his court, Baruch son of Neriya received it from Yirmiyah and his court, and Ezra and his court received it from Baruch and his court.
7. Ezra's court is called the Men of the Great Assembly, and they were Haggai, Zecharyah, and Mal'achi, and Daniyel Hananyah Misha'el and Azaryah, and Nehemyah son of Hachalyah, and Mordochai, and Zerubavel; and many other sages were with them, numbering altogether one hundred twenty elders. The last of them was Shim'on the Righteous, who was included among the one hundred twenty, and received the Oral Law from all of them; and he was High Priest after Ezra.
8. Antigonus of Socho and his court received it from Shim'on the Righteous and his court, Yosef son of Yoezer of Tseredah and Yosef son of Yohanan of Jerusalem and their court received it from Antigonus and his court, Yehoshua son of Perahyah and Nittai the Arbelite and their court received it from Yosef and Yosef and their court, Yehudah son of Tabba'i and Shim'on son of Shatah and their court received it from Yehoshua and Nittai and their court. Shemayah and Avtalyon, righteous converts, and their court received it from Yehudah and Shim'on and their court. Hillel and Shammai and their court received it from Shemayah and Avtalyon and their court, and Rabban Yohanan son of Zakkai and Rabban Shim'on the son of Hillel received it from Hillel and his court.

9. Rabban Yohanan son of Zakkai had five students, and they were the greatest among the sages who received it from him; they were Ribbi Eliezer the Great, Ribbi Yehoshua, Ribbi Yose the Priest, Ribbi Shim'on son of Netan'el, and Ribbi El'azar son of Arach. Ribbi Aqivah son of Yosef received it from Ribbi Eliezer the Great, and his father, Yosef, was a righteous convert. Ribbi Yishmael and Ribbi Meir, the son of a righteous convert, received it from Ribbi Aqivah. Ribbi Meir and his colleagues also received it from Ribbi Yishmael.
10. Ribbi Meir's colleagues were Ribbi Yehudah, Ribbi Yose, Ribbi Shim'on, Ribbi Nehemyah, Ribbi El'azar son of Shammua, Ribbi Yohanan the sandal maker, Shim'on son of Azzai, and Ribbi Hananya son of Teradyon. Ribbi Aqivah's colleagues also received it from Ribbi Eliezer the Great; and Ribbi Aqivah's colleagues were Ribbi Tarfon, the teacher of Ribbi Yose the Galilean, Ribbi Shim'on son of El'azar, and Ribbi Yohanan son of Nuri.
11. Rabban Gamliel the Elder received it from his father, Rabban Shim'on son of Hillel; his son, Rabban Shim'on, received it from him; his son, Rabban Gamliel, received it from him; and his son, Rabban Shim'on, received it from him. Ribbi Yehudah son of Rabban Shim'on is called Our Holy Teacher, and he received it from his father, and from Ribbi El'azar son of Shammua, and from Ribbi Shim'on, his colleague.
12. Our Holy Teacher wrote the Mishnah. From the time of Moshe until Our Holy Teacher, no one had written a work from which the Oral Law was publicly taught. Rather, in each generation, the head of the court or the prophet of the time wrote down for his private use notes on the traditions he had heard from his teachers, but he taught in public from memory.
13. So too, each individual wrote down, according to his ability, parts of the explanation of the Torah and of its laws that he had heard, as well as the new matters that developed in each generation, which had not been received by tradition, but had been deduced by applying the Thirteen Principles for Interpreting the Torah, and had been agreed upon by the Great Rabbinical Court. Such had always been done, until the time of Our Holy Teacher.
14. He gathered together all the traditions, all the enactments, and all the explanations and interpretations that had been heard from Moshe Our Teacher or had been deduced by the courts of all the generations in all matters of the Torah; and he wrote the Book of the Mishnah from all of them. And he taught it in public, and it became known to all Israel; everyone wrote it down and taught it everywhere, so that the Oral Law would not be forgotten by Israel.
15. And why did Our Holy Teacher do so, and did not leave the matter as it had been? Because he saw that the students were becoming fewer and fewer, calamities were continually happening, wicked government was extending its domain and increasing in power, and the Israelites were wandering and reaching remote places. He thus wrote a work to serve as a handbook for all, so that it could be rapidly studied and would not be forgotten; throughout his life, he and his court continued giving public instruction in the Mishnah.
16. These are the greatest sages who were in Our Holy Teacher's court and who received from him: his sons Shim'on and Gamliel, Ribbi Afes, Ribbi Hananya son of Hama, Ribbi Hiyya, Rav, Ribbi Yannai, bar Qappara, Shemuel, Ribbi Yohanan, and Ribbi Hoshaya. These were the greatest who received it from him, and besides them were thousands and myriads of other sages.
17. Although these eleven received it from Our Holy Teacher and attended his house of study, Ribbi Yohanan was young at the time, and later was a student of Ribbi Yannai and received

Torah from him. Rav also received it from Ribbi Yannai, and Shemuel received it from Ribbi Hananya son of Hama.

18. Rav wrote the Sifra and the Sifre to explain and expound the principles of the Mishnah, and Ribbi Hiyya wrote the Tosefta to explain the text of the Mishnah. So too, Ribbi Hoshayah and bar Qappara wrote alternative oral traditions to explain the text of the Mishnah. Ribbi Yohanan wrote the Jerusalem Talmud in the Land of Israel about three hundred years after the destruction of the Temple.

19. Among the greatest sages who received from Rav and Shemuel were Rav Huna, Rav Yehudah, Rav Nahman, and Rav Kahana; and among the greatest sages who received from Ribbi Yohanan were Rabbah grandson of Hanah, Ribbi Ame, Ribbi Ase, Rav Dime, and Rabbun.

20. Among the sages who received from Rav Huna and Rav Yehudah were Rabbah and Rav Yosef. And among the sages who received from Rabbah and Rav Yosef were Abaye and Rabba; both of them received from Rav Nahman as well. And among the sages who received from Rabba were Rav Ashe and Rabbina; and Mar son of Rav Ashe received from his father and from Rabbina.

21. Thus, from Rav Ashe back to Moshe (Moses) Our Teacher, there were forty [generations of] great men; that is to say: (1) Rav Ashe, (2) from Rabba, (3) from Rabbah, (4) from Rav Huna, (5) from Ribbi Yohanan, Rav, and Shemuel, (6) from Our Holy Teacher, (7) from his father, Rabban Shim'on, (8) from his father, Rabban Gamliel, (9) from his father, Rabban Shim'on, (10) from his father, Rabban Gamliel the Elder, (11) from his father, Rabban Shim'on, (12) from his father, Hillel, and Shammai, (13) from Shemayah and Avtalyon, (14) from Yehudah and Shim'on, (15) from Yehoshua and Nittai, (16) from Yosef and Yosef, (17) from Antignos, (18) from Shim'on the Righteous, (19) from Ezra, (20) from Baruch, (21) from Yirmiyah (Jeremiah), (22) from Tsefanyah (Zephaniah), (23) from Havaquq (Habakkuk), (24) from Nahum, (25) from Yoel (Joel), (26) from Michah, (27) from Yeshayah (Isaiah), (28) from Amos, (29) from Hoshea, (30) from Zecharyah (Zechariah), (31) from Yehoyada (Jehoida), (32) from Elisha, (33) from Eliyahu (Elijah), (34) from Ahiyah (Ahijah), (35) from David, (36) from Shemuel (Samuel), (37) from Eli, (38) from Pinehas (Phinehas), (39) from Yehoshua (Joshua), (40) from Moshe (Moses) Our Teacher, the greatest of all of the prophets, from the LORD God of Israel.

22. All of the sages mentioned here were the great men of the generations: some of them were heads of academies, some were exilarchs, and some were members of great sanhedria. Besides them in every generation were thousands and myriads who learned from them and with them.

23. Rabbina and Rav Ashe were the last of the [authoritative] sages of the Talmud; it was Rav Ashe who wrote the Babylonian Talmud in the Land of Babylon, about a hundred years after Ribbi Yohanan wrote the Jerusalem Talmud.

24. The subject matter of the two Talmuds is the interpretation of the text of the Mishnah and explanation of its depths and the matters that developed in the various courts from the time of Our Holy Teacher until the writing of the Talmud. From the two Talmuds, and from the Tosefta, and from the Sifra and from the Sifre, and from the Toseftot--from them all--are to be found what is forbidden and what is permitted, what is unclean and what is clean, what is liable and what is exempt, and what is fit for use and what is unfit for use, according to the unbroken oral tradition from Moshe as received from Sinai.

25. From them are also found the restrictive legislations enacted by the sages and prophets in each generation, to serve as a protecting fence around the Law, as learned from Moshe in the interpretation of "ye shall keep My preventive measure" (Leviticus 18:30), which said take preventive measures to preserve My preventive measures.

26. From them are found as well the customs and affirmative legislations that were enacted or brought into use during the various generations, as the court of each generation saw fit. For it is forbidden to deviate from them, as it is written "thou shalt not turn aside from whatever they shall declare unto thee, neither to the right hand nor to the left" (see Deuteronomy 17:11).

27. So too [from them are found] extraordinary interpretative judgments and rules that were not received from Moshe, but that the Great Rabbinical Court of its generation deduced by applying the Principles for Interpreting the Torah and the Elders judged to be appropriate, and decided that such shall be the Law. All of this, from the time of Moshe to his own time, Rav Ashe wrote in the Talmud.

28. The Mishnah sages wrote other works to interpret the words of the Torah: Ribbi Hoshayah, a student of Our Holy Teacher, wrote an explanation of the Book of Genesis. Ribbi Yishmael wrote a commentary [on the Biblical text] from the beginning of the Book of Exodus to the end of the Torah, which is called the Mechilta; and Ribbi Aqivah also wrote a Mechilta. Other sages later wrote collections of sermonic materials on the Bible. All of these were written before the Babylonian Talmud.

29. Rabbina and Rav Ashe and their colleagues were thus the last of the great sages of Israel who wrote down the Oral Law, enacted restrictive legislations, enacted affirmative legislations, and enacted binding customs; and their legislations and customs gained universal acceptance among the people of Israel in all of the places where they settled.

30. After the court of Rav Ashe, who wrote the Talmud in the time of his son and completed it, the people of Israel were scattered throughout all the nations most exceedingly and reached the most remote parts and distant isles; and armed struggle became prevalent in the World, and the public ways became clogged with armies. The study of the Torah declined, and the people of Israel ceased to gather in places of study in their thousands and myriads as they had before.

31. Rather there gathered together a few individuals, the remnant whom the LORD calls in each city and in each town, and occupied themselves with the Torah, understood all the works of the sages, and knew from them what the correct way of the Law is.

32. The enacted legislations or enacted customs of the courts that were established in any town after the time of the Talmud for the town's residents or for several towns' residents did not gain the acceptance of all Israel, because of the remoteness of their settlements and the difficulties of travel, and because the members of the court of any particular town were just individuals, and the Great Rabbinical Court of seventy members had ceased to exist several years before the writing of the Talmud.

33. So a town's residents are not (to be) forced to observe the customs of another town, nor is one court told to enact the restrictive legislations of another court in its town. So too, if one of the Geonim understood that the correct way of the Law was such and such, and it became clear to another court afterwards that this was not the correct way of the Law written in the Talmud, the earlier court is not to be obeyed, but rather what seems more correct, whether earlier or later.

34. These matters apply to rulings, enactments, and customs that arose after the Talmud was written. But whatever is in the Babylonian Talmud is binding on all of the people of Israel; and every city and town is forced to observe all the customs observed by the Talmud's sages and to enact their restrictive legislations and to observe their positive legislations.

35. For all those matters in the Talmud received the assent of all of Israel, and those sages who enacted the positive and negative legislations, enacted binding customs, ruled the rulings, and found that a certain understanding of the Law was correct constituted all of Israel's sages, or most of them, and it was they who received the traditions of the Oral Law concerning the fundamentals of the whole Law in unbroken succession back to Moshe Our Teacher.

36. All the sages who arose after the writing of the Talmud, who studied it deeply, and who became famous for their wisdom are called the Geonim. All those Geonim who arose in the Land of Israel, in the Land of Babylon, in Spain, and in France taught the way of the Talmud, clarified its obscurities, and explained its various topics, for its way is exceedingly profound. And further, it is written in Aramaic mixed with other languages: for that language had been clearly understood by all in Babylon, at the time when it was written; but in other places as well as in Babylon in the time of the Geonim, no one understood that language until he was taught it.

37. Many questions were asked of each Gaon of the time by the people of various cities, to comment on difficult matters in the Talmud, and they answered according to their wisdom; and those who had asked the questions collected the answers, and made them into books for study.

38. The Geonim in every generation also wrote works to explain the Talmud: Some of them commented on a few particular laws, some of them commented on particular chapters that presented difficulties in their time, and some of them commented on Tractates or Orders.

39. They also wrote collections of settled laws as to what is forbidden and permitted, liable and exempt, according to the needs of the time, so that they could be easily learned by one who is not able to fathom the depths of the Talmud. That is the work of the LORD that all the Geonim of Israel did, from the time the Talmud was written to the present day, which is 1108 years from the Destruction of the Temple [which is 4937 years from Creation, or 1177 C.E.].

40. In our time, severe troubles come one after another, and all are in distress; the wisdom of our sages has disappeared, and the understanding of our discerning men is hidden. Thus, the commentaries, the responses to questions, and the settled laws that the Geonim wrote, which had once seemed clear, have in our times become hard to understand, so that only a few properly understand them. And one hardly needs to mention the Talmud itself--the Babylonian Talmud, the Jerusalem Talmud, the Sifra, the Sifre, and the Toseftot--which all require a broad mind, a wise soul, and considerable time, before one can correctly know from them what is forbidden or permitted and the other rules of the Torah.

41. For this reason, I, Moshe son of Ribbi Maimon the Sephardi, found that the current situation is unbearable; and so, relying on the help of the Rock blessed be He, I intently studied all these books, for I saw fit to write what can be determined from all of these works in regard to what is forbidden and permitted, and unclean and clean, and the other rules of the Torah: Everything in clear language and terse style, so that the whole Oral Law would become thoroughly known to all, without bringing problems and solutions or differences of view, but rather clear, convincing, and correct statements in accordance with the law drawn from all of these works and commentaries that have appeared from the time of Our Holy Teacher to the present.

42. This is so that all the rules should be accessible to the small and to the great in the rules of each and every commandment and in the rules of the legislations of the sages and prophets: in short, so that a person should need no other work in the World in the rules of any of the laws of Israel; but that this work would collect the entire Oral Law, including the positive legislations, the customs, and the negative legislations enacted from the time of Moshe Our Teacher until the writing of the Talmud, as the Geonim interpreted it for us in all of the works of commentary they wrote after the Talmud. Thus, I have called this work the [Complete] Restatement of the [Oral] Law (Mishneh Torah), for a person reads the Written Law first and then reads this work, and knows from it the entire Oral Law, without needing to read any other book between them.

43. I have seen fit to divide this work into groups of laws according to topics, and I divide the groups into chapters dealing with the same topic; and I divide each chapter into paragraphs, so that they may be learned by heart.

44. Among the groups in the various topics, some groups include the detailed laws relating to a single Biblical commandment, when the commandment comes with many oral traditions that make up a single topic; and other groups include the detailed laws of many Biblical commandments, when all the commandments are on one topic: For the organization of this work is according to topics, and is not according to the counting of commandments, as will be clear to one who reads it.

45. The number of Torah commandments that are obligatory for all generations is 613: 248 of them are positive commandments, whose mnemonic is the number of parts in the human body; 365 of them are negative commandments, whose mnemonic is the number of days in the solar year.

(Rambam's Structure of the Divisions of his Book: I have seen fit to divide this work into fourteen books: Book 1: The Book of Knowledge. Book 2: The Book of Love. Book 3: The Book of Times. Book 4: The Book of Women. Book 5: The Book of Holiness. Book 6: The Book of Promises. Book 7: The Book of Seeds. Book 8: The Book of Service. Book 9: The Book of Sacrifices. Book 10: The Book of Ritual Purity. Book 11: The Book of Injuries. Book 12: The Book of Acquisition. Book 13: The Book of Judgments. Book 14: The Book of Judges.)

(Here follows some example of these laws :)

Positive Commandments

1. The first of the positive commandments is to know that there exists God, as it is written "I am the LORD, thy God" (Exodus 20:2; Deuteronomy 5:6).
2. To acknowledge His Oneness, as it is written "the LORD our God, the LORD is One" (Deuteronomy 6:4).
3. To love Him, as it is written "and thou shalt love the LORD thy God" (Deuteronomy 6:5; Deuteronomy 11:1).
4. To fear Him, as it is written "thou shalt fear the LORD thy God" (Deuteronomy 6:13; Deuteronomy 10:20).
5. To pray to Him, as it is written "and ye shall serve the LORD your God" (Exodus 23:25); this service is prayer.

6. To cleave to Him, as it is written "and to Him shalt thou cleave" (Deuteronomy 10:20).
7. To swear by His Name, as it is written "and by His name, shalt thou swear" (Deuteronomy 6 : 13; Deuteronomy 10:20).
8. To imitate His good and upright ways, as it is written "and walk in His ways" (Deuteronomy 28:9).
9. To sanctify His Name, as it is written "but I will be hallowed among the Children of Israel" (Leviticus 22:32).
10. To recite the Shema twice daily, as it is written "and thou shalt talk of them . . . when thou liest down, and when thou risest up" (Deuteronomy 6:7).
11. To learn Torah and to teach it, as it is written "thou shalt teach them diligently unto thy children" (Deuteronomy 6:7).

244. To judge in the case of a borrower, as it is written "and if a man borrow aught of his neighbour" (Exodus 22:13).
245. To judge in the case of purchase and sale, as it is written "and if thou sell aught" (Leviticus 25:14).
246. To judge in the case between a claimant and respondent, as it is written "for every matter of trespass" (Exodus 22:8).
247. To save the pursued even at the cost of the life of the pursuer, as it is written "then thou shalt cut off her hand" (Deuteronomy 25:12).
248. To judge in cases of inheritances, as it is written "if a man die, and have no son . . . and it shall be unto the Children of Israel" (Numbers 27:8-11).

Negative Commandments

1. The first of the negative commandments is not to entertain the thought that there is any god but the LORD, as it is written "thou shalt have no other gods" (Exodus 20:2; Deuteronomy 5:6).
2. Not to make a graven image, neither to make oneself nor to have made for oneself by others, as it is written "thou shalt not make unto thee a graven image, nor any manner of likeness" (Exodus 20:3; and see Deuteronomy 5:7).
3. Not to make an idol even for others, as it is written "nor make to yourselves molten gods" (Leviticus 19:4).
4. Not to make figures for decoration, even if they are not worshipped, as it is written "ye shall not make with Me--gods of silver" (Exodus 20:19).
5. Not to bow down to an object of idolatry, even if that is not its normal way of worship, as it is written "thou shalt not bow down unto them" (Exodus 20:4; Deuteronomy 5:8).
6. Not to worship an object of idolatry in its normal ways of worship, as it is written "nor serve them" (Exodus 20:4; Exodus 23:24; Deuteronomy 5:8).
7. Not to turn over to Molech, as it is written "and thou shalt not give any of thy seed to set them apart to Molech" (Leviticus 18:21).
8. Not to divine by consulting ghosts, as it is written "turn ye not unto the ghosts" (Leviticus 19:31).
9. Not to resort to familiar spirits as it is written "nor unto familiar spirits" (Leviticus 19:31).
10. Not to turn to idolatry, as it is written "turn ye not unto the idols" (Leviticus 19:4).

358. (...) the rapist shall not divorce his rape victim, as it is written "he may not put her away all his days" (Deuteronomy 22:29).
359. That one who defames his wife as a non-virgin at marriage shall not divorce his wife, as it is written "he may not put her away all his days" (Deuteronomy 22:19).
360. That a eunuch shall not marry an Israelite woman, as it is written "he that is crushed in his privy parts shall not enter" (Deuteronomy 23:2).
361. Not to castrate a male of any species, neither a man, nor a domestic or wild animal, nor a fowl, as it is written "neither shall ye do thus in your land" (Leviticus 22:24).
362. Not to appoint as a ruling authority over Israel one from the congregation of converts, as it is written "thou mayest not put a foreigner over thee" (Deuteronomy 17:15).
363. That the King shall not have too many horses, as it is written "only he shall not multiply horses to himself" (Deuteronomy 17:16).
364. That the King shall not have too many wives, as it is written "neither shall he multiply wives to himself" (Deuteronomy 17:17).
365. That (the King) shall not have too much silver and gold, as it is written: "neither shall he greatly multiply to himself silver and gold" (Deuteronomy 17:17).))

Here are the Orders and Divisions of the Mishnah and Talmud:

(From the Wikipedia, the free encyclopedia):

((The Talmud "instruction, learning", from a root lmd "teach, study") is a central text of Rabbinic Judaism. It is also traditionally referred to as Shas, a Hebrew abbreviation of shisha sedarim, the "six orders". The Talmud has two components. The first part is the Mishnah (Hebrew: circa 200 CE (A.D.)), the written compendium of Judaism's Oral Torah (Torah meaning "Instruction", "Teaching" in Hebrew). The second part is the Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible. The terms Talmud and Gemara are often used interchangeably, though strictly speaking that is not accurate. The whole Talmud consists of 63 tractates, and in standard print are over 6,200 pages long. It is written in Tannaitic Hebrew and Aramaic. The Talmud contains the teachings and opinions of thousands of rabbis on a variety of subjects, including Halakha (law), Jewish ethics, philosophy, customs, history, lore and many other topics. The Talmud is the basis for all codes of Jewish law and is much quoted in rabbinic literature.

The Mishnah is a compilation of legal opinions and debates. Statements in the Mishnah are typically terse, recording brief opinions of the rabbis debating a subject; or recording only an unattributed ruling, apparently representing a consensus view. The rabbis recorded in the Mishnah are known as Tannaim. Since it sequences its laws by subject matter instead of by biblical context, the Mishnah discusses individual subjects more thoroughly than the Midrash, and it includes a much broader selection of halakhic subjects than the Midrash. The Mishnah's topical organization thus became the framework of the Talmud as a whole. But not every tractate in the Mishnah has a corresponding Talmud. Also, the order of the tractates in the Talmud differs in some cases from that in the Mishnah.

The 6 Orders of the Mishnah and the 63 Tractates of the Talmud:

1. Zeraim (Seeds): Berakhot. Pe'ah. Demai. Kil'ayim. Shevi'it. Terumot. Ma'aserot. Ma'aser Sheni. Hallah. Orlah. Bikkurim.
2. Moed (Festival): Shabbat. Eruvin. Pesachim. Shekalim. Yoma. Sukkah. Beitza. Rosh Hashanah. Ta'anit. Megillah. Mo'ed Katan. Hagigah.
3. Nashim (Women): Yevamot. Ketubot. Nedarim. Nazir. Sotah. Gittin. Kiddushin.
4. Nezikin (Damages): BavaKamma. BavaMetzia. BavaBatra. Sanhedrin. Makkot. Shevu'ot. Eduyot. Avodah Zarah. Avot. Horayot.
5. Kodashim (Holies): Zevachim. Menahot. Hullin. Bekhorot. Arakhin. Temurah. Keritot. Me'ilah. Tamid. Middot. Kinnim.
6. Tohorot (Purities): Keilim. Oholot. Nega'im. Parah. Tohorot. Mikva'ot. Niddah. Makhshirin. Zavim. Tevul Yom. Yadayim. Uktzim.))

We now turn to a few other lists in regards to the Pentateuch or Torah and the Mishnah and Talmud in Jewish Tradition. (I have not found a better free and friendly source and resource for these subjects and instruction than Mechon-Mamre.org in Jerusalem, Israel; and on the net: (<http://www.mechon-mamre.org>), and as with the above selection on Maimonides Mishneh Torah so it follows here: (Got a question or comment? Write Us! (mtr@mechon-mamre.org))

((Weekly Torah Readings:

Each week in synagogue, we read (or, more accurately, chant, because it is sung) a passage from the Torah. This passage is referred to as a parashah. The first parashah, for example, is Parashat Bereishit, which covers from the beginning of Genesis to the story of Noah. There are 54 parashahs (parashiyot), one for each week of a leap year, so that in the course of a year, we read the entire Torah (Genesis to Deuteronomy) in our services. During non-leap years, there are 50 weeks, so some of the shorter portions are doubled up. We reach the last portion of the Torah around a holiday called Simchat Torah (Rejoicing in the Law), which occurs in September or October, a few weeks after Rosh Hashanah (Jewish New Year). On Simchat Torah, we read the last portion of the Torah, and proceed immediately to the first paragraph of Genesis, showing that the Torah is a circle, and never ends.

In the synagogue service, the weekly parashah is followed by a passage from the prophets, which is referred to as a haftarah. Contrary to common misconception, "haftarah" does not mean "half-Torah". The word comes from a Hebrew root meaning end or conclusion. Usually, the haftarah portion is no longer than one chapter, and has some relation to the Torah portion of the week.

The Torah and haftarah readings are performed with great ceremony: the Torah is paraded around the room before it is brought to rest on the bimah (podium). The reading is divided up into portions, and various members of the congregation have the honor of reciting blessings over a portion of the reading and doing the reading. This honor is referred to as an "aliyah" (literally, ascension).

The first aliyah of any day's reading is customarily reserved for a kohein, the second for a Levite, and priority for subsequent aliyoth is given to people celebrating major life events, such as marriage or the birth of a child. In fact, a Bar Mitzvah was originally nothing more than the first aliyah of a boy who had reached the age to be permitted by custom such an honor (the Torah permits children to take an aliyah and to read, just like adults, and in Yemenite congregations most six-year-olds already can take an aliyah and read for themselves).

Celebrants of life events are customarily given the last aliyah, which includes blessings on the last part of the Torah reading as well as several blessings of the haftarah reading. The person given this honor is referred to as the "maftir", from the same root as haftarah, meaning the one who concludes.

For more information about services, see Jewish Liturgy.

Jewish scriptures are sometimes bound in a form that corresponds to this division into weekly readings. Scriptures bound in this way are generally referred to as a Chumash. The word "chumash" comes from the Hebrew word meaning five, and refers to the five books of the Torah. Sometimes, the word Chumash simply refers to a collection of the five books of the Torah. But often, a Chumash contains the entire first five books, divided up by the weekly parashiyot, with the haftarah portion inserted after each week's parashah.

Table of Weekly Parashiyot

Below is a table of the regular weekly scriptural readings. Haftarot in parentheses indicate Sephardic ritual where it differs from Ashkenazic. There are other variations on the readings for Yemenites (and others), but these are the most commonly used ones. If you want to know the reading for this week, check the Current Calendar.

There are alternative and additional special readings for certain holidays and other special days, listed in a separate table below.

Parashah	Torah	Haftarah
Bereishit	Genesis 1:1-6:8	Isaiah 42:5-43:10 (Isaiah 42:5-21)
Noach	Genesis 6:9-11:32	Isaiah 54:1-55:5 (Isaiah 54:1-10)
Lekh Lekha	Genesis 12:1-17:27	Isaiah 40:27-41:16
Vayeira	Genesis 18:1-22:24	2 Kings 4:1-37 (2 Kings 4:1-23)
Chayei Sarah	Genesis 23:1-25:18	1 Kings 1:1-31
Toldot	Genesis 25:19-28:9	Malachi 1:1-2:7
Vayitzei	Genesis 28:10-32:3	Hosea 12:13-14:10 (Hosea 11:7-12:12)
Vayishlach	Genesis 32:4-36:43	Hosea 11:7-12:12 (Obadiah 1:1-21)
Vayyeshev	Genesis 37:1-40:23	Amos 2:6-3:8
Miqetz	Genesis 41:1-44:17	1 Kings 3:15-4:1
Vayigash	Genesis 44:18-47:27	Ezekiel 37:15-28
Vayechi	Genesis 47:28-50:26	1 Kings 2:1-12

BIBLE REFLECTIONS: CHRISTIAN: MJM

Shemot	Exodus 1:1-6:1	Isaiah 27:6-28:13; 29:22-23 (Jeremiah 1:1-2:3)
Va'eira	Exodus 6:2-9:35	Ezekiel 28:25-29:21
Bo	Exodus 10:1-13:16	Jeremiah 46:13-28
Beshalach	Exodus 13:17-17:16	Judges 4:4-5:31 (Judges 5:1-31)
Yitro	Exodus 18:1-20:23	Isaiah 6:1-7:6; 9:5-6 (Isaiah 6:1-13)
Mishpatim	Exodus 21:1-24:18	Jeremiah 34:8-22; 33:25-26
Terumah	Exodus 25:1-27:19	1 Kings 5:26-6:13
Tetzaveh	Exodus 27:20-30:10	Ezekiel 43:10-27
Ki Tisa	Exodus 30:11-34:35	1 Kings 18:1-39 (1 Kings 18:20-39)
Vayaqhel	Exodus 35:1-38:20	1 Kings 7:40-50 (1 Kings 7:13-26)
Pequdei	Exodus 38:21-40:38	1 Kings 7:51-8:21 (1 Kings 7:40-50)
Vayiqra	Leviticus 1:1-5:26	Isaiah 43:21-44:23
Tzav	Leviticus 6:1-8:36	Jeremiah 7:21-8:3; 9:22-23
Shemini	Leviticus 9:1-11:47	2 Samuel 6:1-7:17 (2 Samuel 6:1-19)
Tazria	Leviticus 12:1-13:59	2 Kings 4:42-5:19
Metzora	Leviticus 14:1-15:33	2 Kings 7:3-20
Acharei	Leviticus 16:1-18:30	Ezekiel 22:1-16
Qedoshim	Leviticus 19:1-20:27	Amos 9:7-15 (Ezekiel 20:2-20)
Emor	Leviticus 21:1-24:23	Ezekiel 44:15-31
Behar	Leviticus 25:1-26:2	Jeremiah 32:6-27
Bechuqotai	Leviticus 26:3-27:34	Jeremiah 16:19-17:14
Bamidbar	Numbers 1:1-4:20	Hosea 2:1-22
Nasso	Numbers 4:21-7:89	Judges 13:2-25
Beha'alotkha	Numbers 8:1-12:16	Zechariah 2:14-4:7
Shelach	Numbers 13:1-15:41	Joshua 2:1-24
Qorach	Numbers 16:1-18:32	1 Samuel 11:14-12:22
Chuqat	Numbers 19:1-22:1	Judges 11:1-33
Balaq	Numbers 22:2-25:9	Micah 5:6-6:8
Pinchas	Numbers 25:10-30:1	1 Kings 18:46-19:21
Mattot	Numbers 30:2-32:42	Jeremiah 1:1-2:3
Masei	Numbers 33:1-36:13	Jeremiah 2:4-28; 3:4 (Jeremiah 2:4-28; 4:1-2)
Devarim	Deuteronomy 1:1-3:22	Isaiah 1:1-27
Va'etchanan	Deuteronomy 3:23-7:11	Isaiah 40:1-26
Eiqev	Deuteronomy 7:12-11:25	Isaiah 49:14-51:3
Re'eh	Deuteronomy 11:26-16:17	Isaiah 54:11-55:5

BIBLE REFLECTIONS: CHRISTIAN: MJM

Shoftim	Deuteronomy 16:18-21:9	Isaiah 51:12-52:12
Ki Teitzei	Deuteronomy 21:10-25:19	Isaiah 54:1-10
Ki Tavo	Deuteronomy 26:1-29:8	Isaiah 60:1-22
Nitzavim	Deuteronomy 29:9-30:20	Isaiah 61:10-63:9
Vayeilekh	Deuteronomy 31:1-31:30	Hosea 14:2-10; Joel 2:15-27 (Hosea 14:2-10; Micah 7:18-20)
Ha'azinu	Deuteronomy 32:1-32:52	2 Samuel 22:1-51
Vezot-		
Haberkhah	Deuteronomy 33:1-34:12	Joshua 1:1-18 (Joshua 1:1-9)

Table of Special Parashiyot

Below are additional readings for holidays and special Sabbaths. Haftarat in parentheses indicate Sephardic (Spanish Jews) ritual where it differs from Ashkenazic (German Jews). Note that on holidays, the Maftir portion ordinarily comes from a different Torah scroll. The Maftir portion is usually the Torah portion that institutes the holiday or specifies the holiday's offerings.

Parashah	Torah	Haftarah
Rosh Hashanah, Day 1	Genesis 21:1-34 Numbers 29:1-6	1 Samuel 1,1-2,10
Rosh Hashanah, Day 2	Genesis 22:1-24 Numbers 29:1-6	Jeremiah 31:2-20 Hosea 14:2-10; Joel 2:15-27 (Hosea 14:2-10; Micah 7:18-20)
Shabbat Shuvah		
Yom Kippur, Morning	Leviticus 16:1-34 Numbers 29:7-11	Isaiah 57:14-58:14
Yom Kippur, Afternoon	Leviticus 18:1-30	Jonah 1:1-4:11; Micah 7:18-20
Sukkot, Day 1	Leviticus 22:26-23:44 Numbers 29:12-16	Zechariah 14:1-21
Sukkot, Day 2	Leviticus 22:26-23:44 Numbers 29:12-16	1 Kings 8:2-21
Sukkot,		
Intermediate Sabbath	Exodus 33:12-34:26	Ezekiel 38:18-39:16
Shemini Atzeret	Deuteronomy 14:22-16:17 Numbers 29:35-30:1	1 Kings 8:54-9:1
Simchat Torah	Deuteronomy 33:1-34:12 Genesis 1:1-2:3 Numbers 29:35-30:1	Joshua 1:1-18 (Joshua 1:1-9)
Chanukkah, First Sabbath		Zechariah 2:14-4:7
Chanukkah, Second Sabbath		1 Kings 7:40-50
Sheqalim	Exodus 30:11-16	2 Kings 12:1-17 (2 Kings 11:17-12:17)
Zakhor	Deuteronomy 25:17-19	1 Samuel 15:2-34

BIBLE REFLECTIONS: CHRISTIAN: MJM

		(1 Samuel 15:1-34)
Purim	Exodus 17:8-16	
Parah	Numbers 19:1-22	Ezekiel 36:16-38 (Ezekiel 36:16-36)
Ha-Chodesh	Exodus 12:1-20	Ezekiel 45:16-46:18 (Ezekiel 45:18-46:15)
Shabbat Ha-Gadol		Malachi 3:4-24
Passover, Day 1	Exodus 12:21-51 Numbers 28:16-25	Joshua 5:2-6:1 (Joshua 5:2-6:1; 6:27)
Passover, Day 2	Leviticus 22:26-23:44 Numbers 28:16-25	2 Kings 23:1-9; 23:21-25
Passover, Intermediate Sabbath	Exodus 33:12-34:26 Numbers 28:16-25	Ezekiel 37:1-14
Passover, Day 7	Exodus 13:17-15:26 Numbers 28:19-25	2 Samuel 22:1-51
Passover, Day 8	Deuteronomy 15:19-16:17 Numbers 28:19-25	Isaiah 10:32-12:6
Shavu'ot, Day 1	Exodus 19:1-20:23 Numbers 28:26-31	Ezekiel 1:1-28; 3:12
Shavu'ot, Day 2	Deuteronomy 15:19-16:17 Numbers 28:26-31	Habakkuk 3:1-19 (Habakkuk 2:20-3:19)
Tisha B'Av, Morning	Deuteronomy 4:25-40	Jeremiah 8:13-9:23
Tisha B'Av, Afternoon	Exodus 32:11-14, 34:1-10	Isaiah 55:6-56:8 (Hosea 14:2-10; Micah 7:18-20)
Minor Fasts, Morning	Exodus 32:11-14, 34:1-10	
Minor Fasts, Afternoon (None)	Exodus 32:11-14, 34:1-10	Isaiah 55:6-56:8
Rosh Chodesh (weekday)	Numbers 28:1-15	
Shabbat on Eve of Rosh Chodesh		1 Samuel 20:18-42
Shabbat Rosh Chodesh	Numbers 28:9-15	Isaiah 66:1-24

((Got a question or comment? Write Us! mtr@mechon-mamre.org))

((The Selections on Jewish Holidays of Feasts and Fasts appears to be available by many hands freely borrowing or using. Mechon0Manbre site links to various sites as Judaism 101, and Wikipedia, etc. It appears my selection might have originated with Tracey R Rich, hence I notice credit to him. This page was last modified on 21 August 2013.

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((Fasts and Feasts

"I have started this outline with "Rosh Hashanah," the Jewish feast that celebrates the start of their liturgical New Year. This represents a modern bias created by the arbitrary astronomical tradition of using January 1 as the beginning of the solar New Year. The Hebrew mindset was different, as indicated by the numbering of the months. [1] for them, Nissan (March-April) is the first month and Rosh Hashana takes place in Tishri (September-October), the seventh month of the year."-T.R.Rich.

Name & Date:

7. Tishri (September-October).

There are 13 days of special religious significance in Tishri, 7 of them holidays on which work is not permitted.

Rosh Hashanah: 1-2 Tishri. "Rosh Hashanah" means "Head of the Year." It is the Hebrew way of saying "New Year's Day."

Fast of Gedaliah: 3 Tishri. A fast from dawn until dusk to lament the assassination of Gedaliah, son of Achikam, the righteous governor of Judah circa 582-581 BC, which ended Jewish rule following the destruction of the First Temple in 586 BC.

Yom Kippur: 10 Tishri: 25-hour fast; end of High Holy Days; Five prayer services; public confession of sins.

Sukkot: 15 Tishri: Pilgrimage feast; "Feast of Booths" or "Tabernacles."

Hoshanah Rabbah: 21 Tishri: "Great Hoshana" or "Great Supplication:" End of Sukkot, and last of the Days of Judgment. Seven circuits of the interior of the synagogue are made in procession by the congregation. "I wash my hands in purity and circle around Your altar, O Lord" (Psalms 26:6).

Shemini Atzeret: 22 Tishri: "Eighth Day of the Assembly."

Simchat Torah: 22 or 23 Tishri: Conclusion of the annual cycle of public Torah readings, and the beginning of the next cycle.

8. Cheshvan (October-November)

9. Kislev (November-December)

Chanukah: 25th Kislev.

10. Tevet (December-January)

Fast of Tevet 10: 10 Tevet: A minor fast, from sunrise to sunset; Commemorates the siege of Jerusalem that began on 10 Tevet and led to the destruction of Solomon's Temple in 587 BC.

11. Shevat (January-February)

Tu B'Shevat: 15 Shevat: "Rosh HaShanah La'Ilanot"--"New Year of the Trees;" One of four "New Years" in the Mishnah.

12. Adar (February-March)

Ta'anit Esther: 13 Adar: "Fast of Esther;" Dawn until dusk on the eve of Purim; Commemorates three-day fast of the Jews recounted in the book of Esther.

Purim: 14 Adar: Commemorates rescue of the Jews in Persa from Haman, as told in the book of Esther. "We are also commanded to eat, drink and be merry. According to the Talmud, a person is required to drink until he cannot tell the difference between "cursed be Haman" and "blessed be Mordecai," though opinions differ as to exactly how drunk that is. A person certainly should not become so drunk that he might violate other commandments or get seriously ill. In addition, recovering alcoholics or others who might suffer serious harm from alcohol are exempt from this obligation."

Shushan Purim: 15 Adar: The date for the Purim festival in Jerusalem. Shushan was the capital city of the Persian Empire.

1. Nissan (March-April) [Abib]

Pesah: 15 Nissan. "Pesah" has the guttural "h" at the end: Pesach. The English word Passover comes from the fact that the angel of death "passed over" the homes of those who heard and obeyed Moses' command to place the blood of a lamb on the lintels of their household (Ex 12:11-13). This is arguably the most important part of the Jewish liturgical calendar.

2. Iyar (April-May)

Second Passover: 15 Iyar: "Pesach Sheni." One month after Passover. This gave Jews who could not attend the first Passover a chance to make a Passover sacrifice.

Lag B'Omer: 18 Iyar: Literally, "33rd Day in the Counting of the Omer." Anniversary of the death of Rabbi Shimon bar Yochai, a disciple of Rabbi Akiva: "Scholar's festival;" Bonfires and merrymaking.

3. Sivan (May-June)

Shavuot: 6 Sivan: Literally, "Weeks," hence "Feast of Weeks." Seven weeks and one day after Passover (50 days = "Pentecost" in Greek); Festival of the giving of the Torah at Mt. Sinai. The date of Shavuot is directly linked to that of Passover. The Torah mandates the seven-week Counting of the Omer, beginning on the second day of Passover and immediately followed by Shavuot. This counting of days and weeks is understood to express anticipation and desire for the Giving of the Torah. On Passover, the people of Israel were freed from their enslavement to Pharaoh; on Shavuot they were given the Torah and became a nation committed to serving God.

4. Tammuz (June-July)

Shiv'ah Asar b'Tammuz: 17 Tammuz. The fast of the 17th of Tammuz commemorates the breach of the walls of Jerusalem before the destruction of the Second Temple. It marks the beginning of the three-week mourning period leading up to Tisha B'Av.

5. Av (July-August)

Tish'a B'Av: 9 Av.

The fast commemorates the destruction of both the First Temple and Second Temple in Jerusalem, which occurred about 655 years apart, but on the same Hebrew calendar date. Although primarily meant to commemorate the destruction of the Temples, it is also considered appropriate to commemorate other Jewish tragedies that occurred on this day, most notably the expulsion of the Jews from Spain in 1492, one of the concluding events of the Iberian Reconquista. Accordingly, the day has been called the "saddest day in Jewish history." The fast lasts about 25 hours, beginning at sunset on the eve of Tisha B'Av and ending at nightfall the next day. In addition to the prohibitions against eating or drinking, observant Jews also observe prohibitions against washing or bathing, applying creams or oils, wearing leather shoes, and engaging in marital relations. In addition, mourning customs similar to those applicable to the Shiva period immediately following the death of a close relative are traditionally followed for at least part of the day, including sitting on low stools, refraining from work and not greeting others.

6. Elul (August-September)))

We return to our Reflections on Deuteronomy and the Books of Moses. We have given the Traditions that relates to the Torah and Pentateuch. The laws as enumerated and transmitted by Doctor and Rabbi Moses ben-Maimon as 613 consisting of positive and negative commandments in the Books of Moses, but deduced from the Mishnah, which at times altered

the original commandment by extension in its application (as in the positive commandment 247, or the negative commandment 360) excluding Genesis, and primarily in Deuteronomy, are in reality many more. Certain laws may be added to the List, such as Deuteronomy 17:18-20 : “And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of [that which is] before the Levitical priests the and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel.” Which would produce these Laws: 1. The King must write for himself a copy of this law in a book from the Levitical Priests’ copy. 2. He shall retain his copy of the Book of the Law. 3. He must read it daily always. 4. He must by all the words of the laws and statutes learn to fear the Lord his God. 5. He must keep and obey them that his heart be not lifted against his brethren; that he swerves not from the commandment; that his and his children’s days be prolonged in his kingdom in Israel. But only the first was put in the list (see commandment 18), and reasoned that the King must have two copies of the Law Book. And there are many other instances if each one was itemized as thus written, the Mishneh Torah may rise to about 1,000 laws or codes. And of course as time went along the Judges, Kings, Priests, and Prophets all added other words that Israel was to believe and obey. For this reason we said that the basis of the Law was the Word, that the laws were the words of God’s will and way. The legal instructions and doctrines were all designed to lead to life, a life with God; but it could not give that life to those who desired it in the weakness of their sinful condition, and the frailty of their flesh. Man’s fragile soul and mind and will could not motivate perfect and constant obedience, so the sacrificial system was provided to bandage the hurts and sores till something better might be offered. This will be seen in the Psalms as that cry and expression of something more, and higher, and far better for both sinner and Savior.

The Law in Moses’ Books was an element or condition of God’s Covenant and Testament or Witness with Israel, which contained many parts and members, and which continued to multiply as the nation grew. The ancient laws of every people, tongue, and nation had laws in the thousands, and then as the kingdom and empire expanded the number of laws also increased into ten-thousands, and then by modern times into hundred-thousands, and now some nearing a million. But all laws in Scripture and the world may be reduced to a few basic laws or principles; such was the Decalogue or the 10 Words, the Ten Commandments, by which all the laws of the Old Covenant were developed. And all laws in the Old Testament in the Law and the Prophet and the Psalms or other Writings were further reduced to Two Commandments (Duologue or Dialog versus Monologue), Love for God and Neighbor, for Him and Others. Now the Mishnah and the Mishneh give us the list of the Oral Law or the Divine Tradition in such a way we may agree with the old saying that from Moses the Lawgiver to Moses the Codifier there has been none like Moses in the transmission of the Law to Israel. But Jewish Tradition is filled with restrictions to the truth, in that its rabbinical interpretations have become additional laws and commandments even to the nullifying or voiding the Torah of God. We brought forth Spinoza earlier as a witness and example of the criticism of the truth of Sacred Scripture in which all inspiration is reduced to human extension and adaptation of ordinary experience and passion. And we may feel for Spinoza’s struggle in his Jewish identity in

a Christian dominated world, in which he had to come to terms with Catholicism and Neo-Catholicism, that is Protestantism, and with its Scholastic Rationalism; so here in Rambam we feel his pain as a Jew trying to maintain orthodox faith in a Islamic world, and it's Neo-Islamism, or Sufism, and its Scientific Rationalism; both great Jewish leaders, both rejected by Rabbinical Orthodoxy while young and living, but after death were owned and honored. Maimonides doctrine of the Oral Law and the Written Law, Mishnah Torah, has dominated most of modern Judaism to retain a semblance of ancient orthodoxy and defense against Christianity and Islam. He truly is an Aquinas of Judaism.

Modern Orthodox Judaism, both Kosher and Rabbinical, accuses the Christian Church and its scholars as mishandling and misinterpreting the Old Testament Bible, in the its most fundamental essentials and value, that is as it pertains to Jesus as the Messiah. No reflections of the Old Covenant, the Old Testament or Tanakh, especially of the Torah and Psalms and Isaiah and Daniel must fail to consider Jewish beliefs and practice as it relates to Messiah and Christian experiences. The Synagogue is the modern witness of the Divine Worship of which we read in the Hebrew Scriptures in the Mosaic Law and those Prophets who poke of the Mosaic system or institution as it applied to Israel's condition from time to time. The Synagogue Pentateuch or Chumash, with the Haftorahs or Readings from the Prophets, along with its notes and comments transmits to Jew and Gentile Talmudic Orthodoxy. I use several, but favor Hertz' Edition, but value the Stones Edition of ArtScroll Mesorah Publications as much. Like the Jews, Christians, that is Torah Jews and Bible Christians agree on the Divine Inspiration of Sacred Scripture, and in fact many things related the written Text of the Bible is held in common. It is those intrinsic and core doctrines as it relates to Messiah or Christ that ever divides us and must of nature do so if one or the other stands true. In America, though anti-Semitism still exist in a lesser degree than decades or centuries ago, it is commonly acknowledged that the Jews, the Hebrew People of Israel, have suffered wrongly and horrifically at the hands of Christians, in church and state, far too frequently. This religious persecution by professed Christians has not often honored the name of Christ, among the Jews and in the world, and even in the Church. Nor do I excuse the Jewish blame in persecution or slander or other anti-Christian words and acts throughout the centuries. We all may give thanks to God that America and Britain are close and true friends to the modern state of Israel. But now for the divisive doctrines in Moses against Christ and Christianity found in the Chumash Torah.

Hertz Pentateuch or Chumash:

1: Fall of Man or Adam: The Christian Dogmatic Doctrine of Original Sin in Adam's Sin or Fall, and man born consequently in a sinful state and sin nature, is strange and dangerous, and at times an unbelievable vilification of Woman, is rejected by Judaism as somber error. Rather man was and is mortal, ever retains the Divine image and likeness, always capable to improve his life in obedience to God's Law which is the cure of and from an evil condition. Original Virtue is Jewish doctrine, and the Golden Age of Humanity is in the future as in Isaiah 2 and 6. (Hertz does not notice the doctrinal defect when he writes a few pages later, in his Note on Abraham: "Mankind descending from Adam became hopelessly corrupt.....and moral darkness overspreads the earth." And does not consider whence and why the creature with the divine image becomes "hopelessly corrupt" in "moral darkness". The fictional story of Abram's

childhood in Ur in rejecting idols is a vain attempt to dodge man's sinful nature of which Abram partook.)

2: The Binding of Isaac (Akedah): Hertz cannot see any typical or prophetic reflections in the Divine Requirement of the Sacrifice of Isaac on Mount Moriah or the Temple Mount chapter 22 of Genesis, nor at the mature years of Isaac (not a child), nor anything of Messiah. He only sees a new meaning and influence (as others have done by running away from Christ they run into something as a cheap substitute, like for example, Kierkegaard's religious existentialism, whose basis of conversion was encased in his childhood horror of the Sacrifice.) Hertz new symbolism and divine principle is that of martyrdom, in which Jews have often sacrificed their lives for the Law of God. As the Apocryphal Maccabean story of Hanna and her 7 sons, which Hertz cites the Midrash, as bettering Father Abraham, because she gave to and for God her 7 Sons in Death. God provided the Ram Sacrifice Himself as a Substitute for the Firstborn; but many are veiled.

3: Alleged Christological References in Scripture: The rendering of the Hebrew in Gen. 49:10 as "until Shiloh come", is an example of the weak hermeneutics of Christians wanting to find Messianic verses to evangelize ignorant Jews. Hertz cites several other renderings to remove any Messianic typification and significance to a future Messiah, and notes that Shiloh is never elsewhere used of Messiah. (But here again the veil needs to be lifted in the Reading of the Law: the entire passage is verses 9-12: Judah as a Young Lion, leaves His Prey, He lowers and couched as a Lion and Lioness; who shall raise Him up (resurrect Him)? The Sceptre will not depart from Judah (yet this is before Judah had a throne or king or kingdom), the Ruler's Staff or Rod from between His Feet (yet no ruler's staff or rod had yet been established in Israel concerning Judah); till men come to Shiloh or Shiloh comes to men, and to Him (Shiloh) shall be the Obedience of the Peoples (Israel and the Gentiles). What then? After He comes He will Bind His Foal to the Vine; He washes His Garments in Wine, His Vesture in Blood of Grapes; His Eyes Red with Wine, His Teeth White with Milk. (What kind of Shiloh could Jacob-Israel possibly be describing in Spirit?) Is not Hertz betraying Jewish prejudice and ignorance? He admits that the older rabbinical teachings saw clearly the Messianic message in this prophecy, but now it is being abandoned. Why? Hertz further cites other so-called Messianic verses that Christian Scholars of repute are gradually reputing; examples: Psalm 2:1, Kiss the Son; Isaiah 7:4, a Virgin shall conceive; and Isaiah 53rd, the most famous.

4: The Decalogue or Ten Commandments: Hertz: "No religious document has exercised a greater influence on the moral and social life of man than the Divine Proclamation of Human Duty, known as the Decalogue. These few brief commands –only 120 Hebrew words in all– cover the whole sphere of conduct, not only of outer actions, but also of the secret thoughts of the heart. In simple, unforgettable form, this unique code of codes lays down the fundamental rules of Worship and of Right for all time and for all men." The Talmud Teachers by every means, including Rabbinic legend, emphasized the eternal and universal significance of the Commandments; teaching that before the Creation the Tables for the Commandments were prepared out of the sapphire of the Throne of Glory; that it was for all the world, and every people and nation was intended; thus the Divine Voice at Sinai divided itself into 70 tongues to represent all the nations in the entire world. The Rabbis held the 6th of Sivan, when the Law was

given, to be as sacred as the Day of creation, because it was the Moral Law, of Conscience and Right in the Universe that completed the Creation, and without it creation would be meaningless. All schools of Judaism hold the Decalogue to be the Fundamentals of the Faith, and the Pillars of the Torah and its Roots. In fact the whole content of Judaism as Creed and Life can be arranged under the ten general headings of the Commandments. Outside the Synagogue among many of the greatest Christian leaders the Decalogue was taught to be the noblest of laws and ethics. Judaism stands or falls with its belief in the historic actuality of the Revelation at Sinai.

5: Jewish Interpretations of Sacrifice: Hertz: Rabbinical Judaism accepted the law of sacrifices without presuming to find a satisfactory explanation of its details. No need to ask why God demanded it, but only to consent to His will. But some Rabbis retorted to symbolism, not as extreme as Philo, and this Rabbinical view of the spiritual symbolic significance has dominated modern Judaism; showing man's gratitude to God, dependence on Him, absolute devotion, and confidence in Him. But a few Rabbis taught a so-called juridical ((or judicial and forensic justice and substitutionary penalty and payment for reconciliation and atonement, propitiation or expiation or satisfaction.)). Hertz : "As a sinner, the offender's life is forfeit to God; but by a gracious provision he is permitted to substitute a faultless victim, to which his guilt is, as it were, transferred [and covered temporarily] by the imposition of hands [in identification of the guilty or the offering]. Many Christian exegetes adopted this interpretation, and built the whole theological foundation of their Church upon it. "Hertz then refers to the rationalist view of sacrifice held by Maimonides and Abarbanel, that it was a divine accommodation to primitive conceptions to wean mankind from religious rites and idolatry.

6: The Golden Rule is treated at length to establish that Moses and not Jesus was the true author of the Golden Rule or the Positive Commandment of Love thy Neighbor as thyself. But we need not be troubled about Moses defenders on this difference.

7: Vows: Hertz treats the great value of vows and oaths in Judaism, and with that the Kol Nidre or the Annulment of Vows. But we need not meddle with this doctrine and practice also.

8. The Shema: "Hear, O Israel, the LORD our God, the LORD is One": "These words enshrine Judaism's greatest contribution to the religious thought of mankind. They constitute the primal confession of Faith in the religion of the Synagogue...." Which negates Polytheism; Dualism; Pantheism, and the Belief in the Trinity; and promotes Brotherhood of Man; Unity of the Universe and History; and the Messianic Kingdom. "As to the words, "And the LORD shall be One, and His Name One," they are combined with the Shema Yisroel in the Musaph Prayer [additional sacrificial prayer] of the New Year –one of the most solemn portions of the Jewish Liturgy. They also form the last sentence of the Oleynoo prayer [as in the Kaddish or Mourner's Prayer], and thus end every statutory Jewish service –morning afternoon, and evening. There could be no more fitting conclusion for the Jew's daily devotion than this universalist hope for God's Kingdom."

9: Deuteronomy: This is the longest annotated Book in the Chumash of Moses in Hertz Edition. After a lengthy treatment of the Shema's Meaning and History, under the sub-heading Defense of the Unity: "The Rabbis not only trained Israel to the understanding of the vital significance of the Divine Unity; they also defended the Jewish God-idea whenever its purity was threatened by enemies from without or within. They permitted no toying with polytheism, be its disguises ever so ethereal; they brooked no departure, even by a hair's breadth, from the most rigorous monotheism; and rejected absolutely everything that might weaken or obscure it. The fight against idolatry and paganism begun by the Prophets was continued by the Pharisees. Abraham, the father of the Hebrew people, they taught, started on his career as an idol-wrecker. In legends, parables, and discourses, they showed forth the folly and futility of idol-worship, and pointed to the infamy and moral degradation evidenced by the Roman deification of the reigning Emperor..... The Rabbis defended the Unity of God against the Jewish Gnostics, those ancient heretics who blasphemed the God of Israel, ridiculed the Scriptures, and asserted a duality of Divine Powers. And they defended it against the Jewish Christians, who darkened the sky of Israel's monotheism by teaching a novel doctrine of God's 'sonship'; by identifying a man, born of woman, with God; and by advocating the doctrine of a Trinity: Said a Palestinian Rabbi of the fourth century: 'Strange are those men who believe that God has a son and suffered him to die. The God who could not bear to see Abraham about to sacrifice his son, but exclaimed "Lay not thine hand upon the lad," would He have looked on calmly while His son was being slain, and not have reduced the whole world to chaos!'" Hertz continues that the Rabbis defended orthodox monotheism against the powerful Christian Church through the Middle Ages, and in the Present Day continues against lenient and liberal Christian theologians and writers..... Conclusion: 'It was undeniably a stroke of true religious genius—a veritable prompting by the Holy Spirit,—to select, as Prof. Steinthal reminds us, out of the 5,845 verses of the Pentateuch this one verse (Deut. VI: 4) as the inscription for Israel's banner of victory. Throughout the entire realm of literature, secular or sacred, there is probably no utterance to be found that can be compared in its intrinsic intellectual and spiritual force, or in the influence it exerted upon the whole thinking and feeling of civilized mankind, with the six words which have become the battle-cry of the Jewish people for more than twenty-five centuries' (Kohler)."

10: Hertz continues his Additional Notes and Comments on Deuteronomy in remarks on the Reward and Punishment in Judaism; Jewish Education; Monarchy and Freedom in Israel, and the King; on Marriage, Divorce, and the Position of Woman, in Judaism; the Hallowing of History (*"Israel is the author of the idea of History."*). Hertz concludes with his last Addendum on Deuteronomy: its Antiquity and Mosaic Authorship: I. Deuteronomy and the Religious Revival under King Josiah (621 B.C.E.) (in which he advocates and proves that it was the Book of Deuteronomy, as the Book of the Law, that was Recovered in the Temple, the House of the LORD, during the early reign of King Josiah by the Hilkiah the Priest; and elaborates on the Book's effect and influence of the Revival of Israel and in turn the Preservation of Judaism; with the strongest criticism of the modern schools of higher criticism of the Bible). II. The Authorship of the Second Part of Isaiah, Chapters 40-66. He shows that the universal belief and tradition was the Book of Isaiah was composed by one author, one Isaiah; that the notion of two authors or two Isaiahs is precarious and incredulous criticism, both weak and strained, and filled with countless variances among its advocates; and Hertz also claims that it was Ibn Ezra

who was the first to maintain the second half of Isaiah appears to be composed by another contemporary of Isaiah by its internal witness: as in no prediction concerning the appearance of Cyrus or Israel's captivity is made, but assumed to be well known history; that the name Isaiah never occurs in the second half, nor any personal reference connecting to the author; that the Synagogue the ancient order of the Great Prophets were: Jeremiah, Ezekiel, and Isaiah; and other less significant reasons that cause some to speak of this part as the Deutero-Isaiah, the Second Isaiah of Babylon.

Conclusions to Chapter Two of the Bible Reflections on the Pentateuch:

The purposes of God in Genesis chapters 1 and 2 are eternal and unfailing in His bringing about a Land and a People and a Book to satisfy His Heart and Mind, of which He has spoken by His Spirit and clearly made known by His Word in the revelation of the written words from His Mouth. The history of the world is the unfolding of the eternal purpose concealed in types and figures, for His infinite counsels and His foreknowledge of all His intent lay within His own Soul, waiting in timely manner and proper ways to bring them about, and disclose to us with wisdom and understanding beyond our natural attainments. His image and likeness in us will display His power and majesty despite all that His creation might fail or be deficient by its nature. Man as lord over all the earth, over its lands, its waters, and its skies; subduing all creatures to his dominion and power; as he ever increases in number and knowledge, beyond any comparison to the animals around him. That has continued uninterrupted from Adam to Moses; although the condition of man did change, and his constitution so altered to deform the divine image in ways and means that reduced him to mere flesh, as a beast, and at times worst than all animals and creatures of this world. Adam in disobedience brought into the human race as a genetic defect and terminal diseases, and a malignant destructive virus; permeating all his inner man in the slavery to his external man of blood, flesh, skin, bones, and his outwards form. All the spiritual qualities of Adam and his decedents shows the conflict of the good and the evil, of the outward and the inward, of love and hate, and a million such descriptions of human personality. In regards to God as the Creator, as the Maker, He Who speaks and acts, and as Lord Who forms and enlivens man, then nurses and trains him in all things of life and blessedness; man also would in his own world exhibit this dualism often in opposition, and sometimes in harmony according to Divine decree. As God to creation, and the heavens to the earth, and water to land, and life to man; so is man for the Lord's will and intent. The divine principles of creation, the laws of nature and physics, are all subject to His Word and Power, and it is the operation of His Spirit that works to fulfill all His desire. The way of life and of death is set before man in the garden, man's home and land in his infancy with the Lord God. From Adam comes both peoples, one follows Adam in disobedience and sin; the other submits to God's will and way, and offers back to God the right and acceptable sacrifice. The serpent as the enemy of God and man, lures and captures man, and in time begins to devour him and to possess his soul and body by the death of man's spirit and life. In Adam, after the Sin and the Fall, man has become like the serpent and his offspring becomes a brood of vipers. But in Adam man is still God's creation, with God's breath of life, and a semblance of innocence and glory; but only in the seed of the woman which in birth shows God's work and wonder, as a sign and a witness of the divine. This

begins a new level of the divine landscape, with its highs and lows; and in between are plains of all kinds; and by which new features appear in the new players or participants. In mankind is seen both the Seed of Woman and the Seed of the Serpent, with the conflict of the head of the one and the heel of the other. The divine blood-line springs in the Woman's Seed as her children walk with God and in time the Child as the Seed of the Woman triumphs over the Serpent. Thus He will show grace and favor, comfort and rest, to His own in the midst of judgment and destruction of the world; a world that was His, and He loves, and for which He plans salvation.

The ways of God are inscrutable, super-transcendent, surpassing all human thoughts and minds; they are divinely hidden everywhere in all reality and existence, in the universe and all life, and in man. Yet He writes them in clear signs and characters in order that we might come to know and love Him, to fear and serve Him, and for Him to be our God, and us to be His People. In Noah and his Sons God would see and select of them a people to bear His Name (ha-Shem), and that Semitic race of the Hebrew people would become His called and chosen People in Abram of Ur of Chaldea of the Babylonian world. He as Shaddai led him to a new land to inherit it has an eternal home from God; though he died without seeing it, and left but one son to bear the birthright and divine promises and blessings. The world continued according to God's decree from creation, altered by His new covenants along the way, and those visitations of His own choice and manner, as in the Angels manifesting His decisions and words. It is the revelation to Abraham by God's words and covenant that the Hebrews were formed into theistic people holding confused localized notions of God, in an adulterated version of monotheism and polytheism. Such a world of which the Patriarchs Abraham and Isaac and Jacob lived; and in such a world of hundreds of nations, peoples, tribes, and families, and tongues, God continued to effect His purpose as He affected man in a very simple manner. God revealed His thoughts and ways by His speaking His words to His chosen vehicle or vessel, whether a Melchisedek, an Abimmelech, a Pharaoh, or Priest like Jethro, or Prophet like Balaam, or even an animal like Balaam's donkey. We see His presence veiled and distorted in the ancient world of the nations of the Patriarchs up to the days of Moses; whether we read of the Sumerians or Accadians, of Babylon or Assyria, a Nimrod or a Hammurabi, and a host of others; His knowledge is there in types and shadows, in reality and in idolatry. These times among all Gentiles He needs must wink at seeing human degradation and the utter confusion of truth or history. But then in the right time and in the perfect condition He must visit His People, and He must deliver them out of their misery, darkness, confusion, abomination, slavery, and many such things; and He must speak anew and more clearly and must write all His Words in a Book for His People in the New Land, and that He might manifest His presence and live with them as a token of His eternal tabernacle with man and His creation.

The Word of the Lord God in all His words, in promises and covenants, in laws and requirements, in judgments and decisions, in codes and cases, in statutes and ordinances, and many other such things, would by Moses create a People of the Book, the Book of God and His Law and Covenant. The Exodus from Egypt and Wilderness Wanderings in the Desert, with Tabernacle and Tent, with the Sacrifices and Levitical Priesthood during the 40 years, were training and trial, a sifting and election, a purging and perfecting of Israel to display them as His Glory and Witness and Light to the Gentiles. The transformation of Jacob to Israel from the Hebrew People to Jehovah's Nation was actually a shadow and a veil of something far greater

and better, of which Moses in his own person and life would foreshadow and illustrate. From his sufferings in Egypt to his exile in Midian, from a Hebrew Egyptian to a Hebrew Israelite, from a prince to a shepherd, and in many other depictions God's work and word taught man the divine doctrine of salvation to prevent final judgment and condemnation on man, and to renew and restore His creatures in a new creation. Who and What God was and is and will be would slowly and increasingly be displayed in the audience of His people in His world. The Divine qualities and attributes by means of all the words of Moses' Law and Book, Sepher Torah, the Holy Scriptures, would lead man to the truth of God. And though it may be said by ancients that the Torah was created before the World, yet it is more true to say that the Word (Debar) gave the Law (Torah). Moses as the Lawgiver was the Voice and Mouth of God, and as Our Teacher in Israel, the Prophet and Man of God serving Him to the end that man may be wooed or driven to the Lord God and His Word. That Word would in time come forth from eternity into the world in Israel as a Final Prophet of God to complete and fulfill all God's words and laws and commandments.

The Pentateuch as the Sacred Writings and the Holy Book instructs us about God, and reveals His Truth, the truth coming from Him and returning to Him. We said in the early chapters of Genesis that God is the Author of all things that His Word is His speaking with power and life to create and make all things. That of Man or Adam He spoke man's existence and creation in His will and purpose or plan, but in time, and His way, He formed man in a more personal manner, as if He was begetting out of His labor the pregnancy of His generation and being. Moses has recorded God's words and His doctrines, has absorbed and integrated the Divine Word within his mind and memory, and conveyed that message to Israel and to us. Its details as has been said consist of a library of Divine and Spiritual things along with an host of ordinary and common things. Many things have been passed on to us as common knowledge, while some things are mysteries understood by a few and taught to a remnant. Our interpretations are not always accurate, at times only partially true, and often erroneous in our ignorance with assumptions and presumptions of divine things. The long history of the Church and of the Synagogue, have preserved many of the Divine Doctrines amidst much tradition. Divine Tradition does exist in certain instances when the words proceeded from God. The literal views as well the symbolic, the natural or spiritual interpretations, in many cases are limited and restrictive, with misapplications everywhere in every group or family. Many of these we have already noticed from Genesis to Deuteronomy. We have reserved some views till we completed the Five Books of Moses and gave a detail but comprehensive digest synopsis of Scripture of Moses.

1: Alphabets: (From Gesenius' Hebrew-Chaldee Lexicon to the Old Testament, etc., edited by S.P. Tregelles, 1846, several revisions and many reprints from then to now, my scan is from the 1949, 1974 edition and reprint.

A COMPARATIVE TABLE OF ANCIENT ALPHABETS.									
HEBREW.	NAME AND POWER OF THE HEBREW LETTERS.	RAB-BINNIE HEBREW	ARABIC.	SAMA-RITAN.	SYRIAC.	PHOENICIAN.	ANCIENT HEBREW.	ANCIENT GREEK.	
א	Aleph <i>a</i> 1	א	ا	א	ܐ	𐤀	𐤀	Α	Α
ב	Beth <i>b</i> 2	ב	ب	ב	ܒ	𐤁	𐤁	Β	Β
ג	Gimel <i>g</i> 3	ג	ج	ג	ܓ	𐤂	𐤂	Γ	Γ
ד	Daleth <i>d</i> 4	ד	ד	ד	ܕ	𐤃	𐤃	Δ	Δ
ה	He <i>h</i> 5	ה	ه	ה	ܗ	𐤄	𐤄	Ε	Ε
ו	Vav <i>v</i> 6	ו	و	ו	ܘ	𐤅	𐤅	Ϝ	Ϝ
ז	Zain <i>z</i> 7	ז	ز	ז	ܙ	𐤆	𐤆	Ζ	Ζ
ח	Cheth <i>ch</i> 8	ח	ح	ח	ܚ	𐤇	𐤇	Η	Η
ט	Teth <i>t</i> 9	ט	ط	ט	ܛ	𐤈	𐤈	Θ	Θ
י	Yod <i>y</i> 10	י	ي	י	ܝ	𐤉	𐤉	Ι	Ι
11 כ	Kaph <i>k</i> 20	כ	ك	כ	ܟ	𐤊	𐤊	Κ	Κ
12 ל	Lamed <i>l</i> 30	ל	ل	ל	ܠ	𐤋	𐤋	Λ	Λ
13 מ	Mem <i>m</i> 40	מ	م	מ	ܡ	𐤌	𐤌	Μ	Μ
14 נ	Nun <i>n</i> 50	נ	ن	נ	ܢ	𐤍	𐤍	Ν	Ν
15 ס	Samech <i>s</i> 60	ס	س	ס	ܣ	𐤎	𐤎	Ξ	Ξ
16 ע	Ain <i>e</i> 70	ע	ع	ע	ܥ	𐤏	𐤏	Ο	Ο
17 פ	Pe <i>p</i> 80	פ	ف	פ	ܦ	𐤐	𐤐	Π	Π
18 צ	Tzade <i>tz</i> 90	צ	ص	צ	ܦ	𐤑	𐤑	Ζ	Ζ
19 ק	Koph <i>k</i> 100	ק	ق	ק	ܦ	𐤒	𐤒	Φ	Φ
20 ר	Rosh <i>r</i> 200	ר	ر	ר	ܦ	𐤓	𐤓	Ρ	Ρ
21 ש	Shin <i>sh</i> 300	ש	ش	ש	ܦ	𐤔	𐤔	Σ	Σ
22 ת	Tau <i>t</i> 400	ת	ت	ת	ܦ	𐤕	𐤕	Τ	Τ

ARABIC VOWELS.			HEBREW VOWELS.			SYRIAC VOWELS.		
—	Fatha	a in art.	—	Kamets	a in psalm.	—	+	Petocho a in psalm.
—	Korra	e in bed, i in it.	—	Tzere	u in mate.	—	+	Revocho e in head.
—	Kamma	o in hot.	—	Chirek	long ee in feet.	—	+	Chavotzo ee in feet.
—	—	—	—	Cholem	e in bone.	—	+	Zekopho e in bone.
—	—	—	—	Shurey	oo in foot.	—	+	Etzotzo oo in foot.
—	—	—	—	Fathach	a in Sam.	—	+	—
—	—	—	—	Seghol	e in met.	—	+	—

The 22 Letters of the Hebrew Alphabet as in Psalm 119, from Aleph to Tau, serves also as Numbers as seen in the Comparative Table; but the numbers 1-10 are from Aleph to Yod, and those of 11-19, Kaph to Koph (Qoph), are in increments of tens from 20-100, then 20 Rosh, 21 Shin, and 23 Tau, are in hundreds, 200, 300, and 400. The Vowels are defective and written by points and lines, vowel-marks, along with curves for other purposes. Some Letters serve as Vowels and thus determine the vowel-points. Without trying to teach Hebrew grammar, we must notice just a few peculiarities in the Hebrew Text. When certain numbers like 15 and 16 are written by the use of the letters that represent the Divine Name, using the Yodh (10) with the Heh (5) and Wav (6), it is substituted with Teth (9) and Wav (6) and Zain (7). This fence and guard to the Name in its every possible form of commonness or profane usage, or accidental

occurrence, is an example of far more significant laws concerning the use or abuse of the Sacred Name.

Further, it is seen and universally taught that the Hebrew Alphabet preceded Arabic, Syriac-Aramaic, Greek, Latin, and many of the modern tongues as English. The written form gradually changed over time, as it did before Moses. The spoken language likewise underwent such changes before and after Moses. It serves no good to make too much of these doctrines of the letter and form as if the Divine Seal was put on them. We must learn that as we compare Hebrew with other tongues we discover relatedness, that things are in many instances akin and cognate, one derives from another, as it in turns alters another. Bible Numerics, whether sacred or secular, in Hebrew or Greek or Latin is at best interesting, and at worst delusional. The Hebrews like the Greeks had their Gematria and Geometry, but confusion and mistakes abound; but time heals many hurts. I mention these things because as a very young Christian I was led astray with such doctrines, encouraged by Bullinger and others, and drawn to even greater distractions and obsessions as in Swedenborg's teachings.

2: Symbolic Language and Figurative Speech in the Bible: The symbolism and figurative expressions used in the Pentateuch have been noticed throughout the Reflections, and we have seen that actual things and persons make up the factual history and experience from which symbolic and spiritual truth is made known. The event and the elements of the story are true and real in recorded description or the account revealed. We have noticed some examples of Biblical Symbolism or Typology that are prominent in Genesis and afterwards. Some have made this a science with many names or terms to distinguish the different words and usage in the doctrine or story. Bullinger in his book "Figures of Speech in the Bible" covered several hundred, and in his Appendix 6, in his Companion Bible, he list 181 such. The basic or most frequent figures or symbols are well known by many. The principles start basic and simple then enlarge and increase to more complex and compound pictures or doctrine. The details are easy to discover and occur in many fields of knowledge in more or less degrees. In Genesis we noted First Principles, 1st Occurrences, and Contrasts; we noted Comparisons and Repetitions, Correspondence and Complements; we marked the unique expressions, dualism, and plurality; along with designated signs and types; we emphasized prophetic utterances and blessings and curses. The rules were seen in the usage of the idioms and interpretations in each case that developed according to peculiar conditions and customs. The numerology and numerics in Scripture covers each of the numbers from 1 to 10, and other digits occur with their own significance or accommodations as required in each case. The Word shows us God as the One, and His complement is Himself; and two, His creation is a dualism in continuous couplets or pairs. Three extends the singularity into a plurality; four extends the dualism; five completes the oneness and the plurality as a set, as in the fingers of the hand; 6 completes the extension of three with the dualism of pairs or sets; 7 completes and perfects or finalizes the singularity by increased multiplication without further extension, as seen in the Creation week, the moon's cycle, the Sabbath, etc.; 8 compliments and increases the 2nd and 4th values in repeated sets of dualism, as in the Circumcision Covenant, as in the resurrection on Sunday; 9 like 8 repeats the 3rd value by increased compliment in pluralism or in multiple sets, and consummates the digital series or sequence, as seen in the Ante-diluvians chronology, and in the Jubilee reckoning, etc. ; 10 like 5 is a digital set, the dual set that compliments and completes the pair as a unit, as with

two hands, the left and the right as the extension of the upper extremity of the body, which by further extension or expansion completes and corresponds to the lower extremity to perfect the body's locomotion and movement. These things are found in the constitution and structure of His creation, it is essential to the fabric and construction of the universe from high to low, small to great, simple to complex, and many more examples. Man as His creation, in his body exhibit this; and more so the soul or the inner man. We see examples in the male and female; and in the 4 directions; and too many to name. We must take this into some doctrines that develop from the usage of the Number Three as a Principle of Plurality or Trinity.

3: Three as the Trinity in Doctrine of Biblical Symbolism: We noted that God in Hebrew is Elohim, a plural word used mostly as a singular, with a singular pronoun, yet at times also carries the plural pronouns as they, in reference to idols; and We or Us or Our in reference to Himself. This last usage we reflected that it is seen in our plural of majesty, so that it was once proper or appropriate to address the King, like King James of the Authorized Version, in the Plural of Majesty, and he in turn used the Plural of Majesty in the third person as he represents the kingdom or nation or people or body as the Head. We however did not advocate that Elohim represented such a use properly, although it contains it in part. The Mystery is within those things and that One which and who is more than one, because it contains much; as we noted in the Hebrew usage of many words in the plural that we translate in the singular, such as shamayim (heaven), mayim (water), chaim (life), and so forth; as in our singular-plural words as sheep, as offspring, or children or brethren as altered forms; but enough grammar.

In the Bible we see and teach of Heaven and Earth and Hell (the Place and State of Death); we have three heavens; there are three peoples, the created people or mankind or the Gentiles, the called and chosen people the Hebrews and Israel, and then there is a New People, Messiah's People, called-out as in resurrection as the Church, which is Christ's Body. The Patriarchs or Fathers are three Abraham, Isaac, and Jacob. The celestial objects as Sun, Moon, and Stars, are triplets seen in many things. In Scripture we took care to treat Biblical Psychology in favor of the tri-nature or triple-form of man as Body-Soul-and Spirit, and against a denial or reduction of this, whether dualism or singularity. We now may say in our Reflections that the triple nature of Man is well known and taught by all even by those who object to such distinctions. The physical nature of man, the human anatomy, contributes greatly to its human nature, and without it human nature does not exist, and when it is defective by deformity or restrictions or insanity (we omit for now demon-possession), it loses in quality and value of life, to self or to others, for it falls short of God's best and ideal, its perfection. But the psychological nature of man, the human nature and personality, the inner man is far more value and merit, greater in worth and price, more precious than the outer man, the nature of the flesh, for it feeds from what the body experiences, and lives from the body's function, and it is living soul of man, it is human life. The human personality is now so studied in Psychology that there are many sub-divisions and specialization of the many hundreds and thousands of details and elements of this part of man. We say further that in Scripture beginning at the beginning in Genesis Man in Adam by God was created in God's Image and Likeness, and since God is Spirit and thus Spiritual, Adam, and thus Man, was created to be such. The Body or the Form is created without Life, then God inspired that form, that man, and then man became a living soul, or a soul of life, a life-bearing person. We are not concern here of life in general, as animals are

in the Bible souls, and in the Reflections we have clearly given attention to all of this; but it is our desire to emphasize the life that enlivened Adam, by the Breath and later the Spirit breathed and imparted to him via his nostrils and into his body or flesh and blood. This Inspiration of man's innermost being is divine and spiritual, for it flows from God to communicate with, interact in, and to contact God; this human spirit constitutes a human spiritual nature, and in relation to God is the Divine Nature in a child of God, as Adam was at first. Our original spiritual nature was co-dependent with God and God's Spirit; and with God would grow to God's purpose and will in having many sons in glory. Sin entered the world, the human world of man, and by Sin came Death, to Adam and to all. We have seen and said the Bible makes clear that in disobedience and trespass, be it by seduction and deception, man dying died, he died that day, continued in dying, within and then throughout time of days and years he died physically. Adam's spiritual death is a mystery, was hidden, because it is unseen by the natural eyes, the world and man in sin cannot see or know or understand the extent or limits of such death. But the Bible, beginning with the Pentateuch, is the Record and History and the Solution regarding and relating to this spiritual state and condition of mankind. Our fallen nature is the result of the Foe and it is his nature as pictured and represented in the Serpent or Snake, it is Sin and breeds sinners with a sinful nature with sinful life and living, separated from God and His Nature. All this and more, the rest of the Bible in Reflections will bear witness and give light.

4: Exodus in Types and Symbols and Pictures: Israel in bondage in Egypt is such a type and symbol and picture of Adam or Man in the World. Pharaoh is a real Devil. Moses is the Deliverer but must suffer and learn to shepherd in order to lead and rule the people. The Voice and the Presence is the Word that changes and transforms. The Ten Plagues are one, the Hands of God in Judgment; they are 10 in trial but one in design, aim, goal, and end; the First and the Last are the Great Thumbs of His Hands, Blood and Death for Sin and the Firstborn. The Sins of the Serpent-Rod and the Leper-Hand is Sin Judged in the Ten Plagues. The Passover Lamb and His Blood ; the Crossing thru the Red Sea in a Baptism unto Moses; the Cloud and Pillar, and many many more pictures are all to show God's works and ways as it is revealed in the Word.

The Tabernacle of God, His Holy Sanctuary, is in Three Parts, the Outside, as in the Body, the Inside as in the Soul, and the Innermost compartment, as in the Spirit or Breath in Man. The Tabernacle had two rooms or compartments, both veiled by curtains; the first was called the Holy Place, and the second was the Holiest of All or the Most Holy Place. In the First were the Lamp and Table and the Altar, or the Bread and Light and Incense; in the Second was the Ark of Covenant and Testimony, covered by the Covering (of Mercy, Ransom, Price, or Payment), with the two Cherubs looking down in witness and testimony. Inside the Ark were Tables of the Ten Words, the Pot of Manna, and the Budded Rod of Aaron the Priest. Next to the Ark was the Book of the Law of Moses' New Covenant with Israel, (the Book of Deuteronomy). This picture was of God's Home and Sanctuary, His Dwelling-Place with man and in man. The type is not of the old man but of the New Man, it symbolized heavenly things and spiritual realities, of which the Word will disclose in the remainder of the Books of the Bible all these things. The Picture, Type, and Symbol are of the Messiah, of Christ.

5: Leviticus and Numbers: The Book of Leviticus contains more such types, symbols, figures, and such like, in accordance to the Word becoming visual to the eyes and heart, to the ears that hear and the heart that understands. The Priesthood was Moses and Aaron and the Levites, as in the Tabernacle; Moses the Lawgiver, Aaron the High Priest and his sons; and then the Levitical Priesthood in service and ministry. We could inject or insert that other Priesthood encountered in Genesis of Melchisedek in substitution of Moses, but that belongs to the Psalms not in the Pentateuch. The Sacrifices and Offerings and Vows, the bulls and heifers, the sheep and goats, and other like things of birds, grain, oil, salt, and incense are all of the same doctrine and witness. Sin and sins and the sinner are all governed by the Altars and the Blood and the Fire. Food as the Feast of the offerer and the offering mediated by the priest are of the same meaning; and so thru the entire Book. The Book of Numbers in like manner pictures the Wanderings of Israel after the Exodus and Passover and Baptism in the Red Sea, making account of the People, Israel as Man, the Firstborn, by numbering the sons of Israel for service and ministry; but not in Tabernacle, but in the Desert of this World. What resides in man that ever lusts and complains must be exposed and mortified, so that the new man might live to God. Each man has a place and value, a price, in the list of numbers. Each Tribe and each House is accounted for in the nation of some 3 million people. The Encampment and the Journeys to and from the Camps are all ordered, each in their order and place, in all directions. The Tribes in sets of 3 on 4 sides encircle the Levitical Priesthood on all four sides. The Levites encircle the Aaronic Priesthood in turn on all 4 sides, with Moses in the front eastward. The Aaronic Priests encircle the Tabernacle and the Tent of Assembly, which faced east. Thus they all camped, and in this manner they marched and journeyed according to the revealed Divine Word. The trials and discipline by food and water, and the like, was as a Father chastening and training His children, His Son the Firstborn. The ministry was warfare, a spiritual warfare as the property or the root directory the divine registry that governed all this wandering configurations, which all lead to Canaan the Good Land for God and Man to Rest. The rest of the Bible unfolds this and more.

6: Deuteronomy: Moses final Book, his Mishnah Torah, Moses' Law, was a transformed man by the Word of the Lord; taking all the things in the pictures and lesson of the former Books, the prophetic Testimony by the prophetic Spirit was in Moses in type and figure, symbol and examples, prefiguring Messiah. God had made him the Prophet that spoke as God to the people.; and in Moses a pattern and model of the Coming One Who as the Prophet like to Moses would be God's final Voice to man. Moses takes up all that are in the Pentateuch as prefiguring Messianic experiences. Israel was ready to enter the Good Land which rightly was God's, and He had promised it to Israel. In Moses we see Messiah in all that would take up man's experience, in more or less degree. In Adam, Abel, Seth, Enoch, Noah, Shem, Heber, Melchizedek, Abraham, Isaac, Jacob, Israel, Joseph, Job, Levi, Aaron, Moses, and Joshua, along with many others, in whose human living foreshadowed the Messiah, the Christ. The Passover, Red Sea Baptism, the Manna, the Rod, the Rock, the Cloud, the Pillar, the Feasts, the City of Refuge, and much more speak of the Christ. The Word in the Second Law was not like the First, for the First had been violated and nullified, and a New Covenant was now established with Moses and Israel in a relation that was in the Word in a new way in preparation for a spiritual life in Canaan. It is a Book of Words that makes the entire journey and the history with

meaning and significance, with a life as one man after the true man of God. The world at large, the Gentiles, in Canaan and beyond Canaan, are to be confronted and subdued by the power of the word and the law. Moses had become the Lawgiver and Judge, Savior and Deliverer, Shepherd and Prophet, and other likenesses and comparisons foretelling of Messiah's kingdom and life. These things and others (such as he prepared for Joshua to lead a new Israel into the Land of Promise to possess the promises of God) will continue to unfold and be unveiled as move through the rest of the Bible. In Deuteronomy Moses stands for God in the Law, and in his Song and Prophecy reveal the true condition of the People and what makes or breaks them.

7: Conclusion and Foreword to Chapter 3 of Bible Reflections: We have tried to survey the Scriptures in a way that suggested the Word, the Divine Logos, the Debar of God, the Memra of the Lord is the true Content of the Bible, and that the word as a mystery discloses the mysteries of God. We tried to establish as essential to proper understanding of the Mind of God, that after Genesis that Deuteronomy is the next great Bible Book. And that it prepares us for the Book of Psalms as the next advance in the spiritual development of God's People, and the Great Book of human and divine experiences that the Messiah must take up and fulfill. The Song of Moses would teach Israel to live by the Lord by living in His word. The true warfare is with unseen forces, which leads to idolatry and wickedness, but that same word is like sword against the enemy and protection of His saints. This and more will be seen as we move on to and thru Joshua to Psalms to the Song of Songs.

I had hope to finish chapter two by this past October, then perhaps by Thanksgiving Day, but that too failed; so now just three days before my 45th year in Christ on D-Day, I have finished. After the corrections and grammar editing, I will release it to the Christian world for God to do with it what He pleases. I am most thankful to Him in Christ for so many things He has blessed and bequeathed to me from that first midnight so long ago. I came to Him lost and lawless as a wild uneducated Jamaican boy in a world that made no sense, and for me, no hope. His Word entered my ears, then my heart; my heart responded in a plea for help and faith, my eyes brought forth tears as I looked into the ceiling of my bedroom. His response by His unknown and unseen Spirit at work brought life and joy to replace the hardened heart, the wet eyes, and the incorrigible soul. The Bible that hour became the Breast that I began to nurse from, beginning with the first flow of milk in Proverbs 1:1-7, and I drank these words: "The proverbs of Solomon the son of David, king of Israel; To know wisdom and instruction; to perceive the words of understanding; To receive the instruction of wisdom, justice, and judgment, and equity; To give subtilty to the simple, to the young man knowledge and discretion. A wise [man] will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings. The fear of the LORD [is] the beginning of knowledge: [but] fools despise wisdom and instruction." I halted and slept on this Word: The LORD, Who is He? Whoever He is I want to fear Him! I awoke in His fear, for He became my Fear; soon the fear turned to awe and worship; in turn love was born with thousands of good things. The Bible became my Feast and Guide in reliance on God my Savior and Christ my Lord. I soon read it from cover to cover; mid way vowed to celibacy if He desired and would teach me His Book that

I might teach and help others. Thus began my journey with Him in this “world a wilderness wide”. Grace to all till He comes.

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